Primitiæ Regiminis Davidici:

OR,

THE FIRST-FRUITS OF DAVIDS *GOVERNMENT*;

Vowed to God before, and *offered* at his actual admission thereunto.

REPRESENTED

In a SERMON at the Assizes held at *Reading*, for the County of *Berks*, *Feb.* 28. 1653.

By SIMON FORD, B.D. and Pastor of the Congregation at S. *Laurence* Church in the said Town.

Published

At the joynt desire of the High Sheriff, and Justices of Peace for the said County, which (with some mis-reports since blown about concerning it, and the Author) inclined him to give way thereunto.

The third Edition.

London, Printed by *T. M.* for *John Rothwel* at the *Fountain* and *Bear* in Gold-smiths Row in Cheap-side. 1656.

TO

The Honourable, Judge ATKINS, one of the Justices of the *Common-Plea's*; as also to the right Worshipful WILLIAM BACKHOUSE of *Swallowfield*, Esq; High Sheriff of the County of *Berks*: together with the right Worshipful, the Gentry, both *of*, and *out of* the Commission for the Peace of the said County; and principally to those, at whose request this Sermon was made publick.

My Lord, and Gentlemen,

THis Sermon having adventured it self upon the hazardous Tryall of God and the Bench, was adjudged to the Press, when its Authour was not by to plead on his own behalf; who surely had he been privy to the Judgement, (which was only repur-

reported to him by some few of the number) *would have intreated the Gentlemen not to adventure the reputation of their discretions upon a piece too unworthy the notice of such an Honorable Judicature.*

I confess I look upon the cumming under the Stationers Presse, *in these dayes, as a punishment to a Sermon, no less* (*in its kind*) *then that of* the same denomination, *which you in some cases inflict upon offendors; seeing it is thereby exposed to the weight of publick calumnies and reproaches, of which I am sure mine shall not want its sufficient load.*

The only remedy I have herein, is once more to present its case before you its Judges, (*which I doe in this* Dedication) *and to intreat you that the* Grand-Inquest *you impannel to enquire concerning it, may be so wise as to understand the evidence of Truth that is in it; and so honest, as not to return an* Ignoramus, *for* Billa vera.

Surely, (My Lord, and Gentlemen) *you that are sufficiently acquainted with the* Yerburies, Chillenden's, Ives's, *and others of an inferiour Order, whom it would be too much honor to name seedsmen of the Devil, with whom this poor Town hath been perpetually pestered and poysoned, will, I doubt not, see cause for that tartness of application in the close, for which I have been sufficiently persecuted by the tongues of those, who found their backs too tender to be rubbed.*

Those mens names, and some of the Errors and Heresies they vented, I represented to your last Grand-Jury, and hoped they also would have seen cause either to have reported them to your Lordship, and the Bench, or at least not to have misreported me, (*as some of them did*) *to others, as unable to justifie my charge.*

My

My Lord, and Gentlemen, *I commit the Vindication of my name, and of this Truth, firſt to God, who (I am ſufficiently aſſured) will* bring forth its righteouſneſs as the light; *and (among men) to your wiſer, and more impartial judgements, hoping that you will (as far as it concerns you) impreſs the ſubſtance of it upon your Conſciences, and walkings. And I pray that that Edition may be* correctior & emendatior, *more perfect then the Original Copy it ſelf: that you may* Live *Sermons better then I can* Preach *or Print them. And upon that account, I will preach and print as often as you pleaſe; upon other terms I care not how ſeldome. And this, becauſe I am*

(My Lord, and Gentlemen,)

Your moſt zealouſly affectionate well-wiſher, and (upon that account) ſervant in the Goſpel,

SIMON FORD.

Reading,
May 24. 1654.

A SERMON

Preached at the *Aſsizes* holden for the County of *Berks* at *Reading*, *Feb.* 28. 1653. Mr. WILLIAM BACKHOUSE of *Swallowfield*, SHERIFF.

PSAL. 75. 4,5,6,7.

I ſaid (or rather, I will ſay) to the fools, deal not fooliſhly: and to the wicked, lift not up the horn, v. 4.

Lift not up your horn on high: ſpeak not with a ſtiff neck, v. 5.

For promotion cometh neither from the Eaſt, nor from the Weſt, nor from the South, v. 6.

But God is the Judge: he putteth down one, and ſetteth up another, v. 7.

THis Pſalm is a good Magiſtrates Directory, becauſe it is the Copy of that Kings heart, who was a man after Gods own heart. *David* at the time of the writing hereof, is by moſt ſound Interpreters ſuppoſed to have been in that Morning Twilight of Royalty, a midling condition between a King and no King, which

which you have described, 2 *Sam.* 2. and 3. Chapters. *Ishboseth* the Son and heir of *Saul*, the late King, was yet strugling for ten parts in twelve of the whole Kingdome: 'Twas an hot dispute of two years continuance. But at last, *Davids* house grows stronger and stronger, and *Ishboseths* weaker and weaker, *chap.* 3. 1. This day-star of approaching Royalty, being thus got above the Horizon, and fore-telling the nearness of the Sun to dispel the mists of his long doubts and fears, (it is supposed) sets *Davids* harp and heart in tune; and thereupon he takes occasion to testifie his thankfulnesse in this ἐπινίκιον εὐχαριστικόν, or triumphant thankful Ode. His thankfulnesse is partly *Verbal*, in the acknowledgement of Gods faithfulnesse, in so near an issue of an expected mercy, (for this he means by the *nearness of Gods name*, v. 1.) and of his Soveraign Power and Justice, in the way wherein he accomplished it, *ver.* 7,8,9. And partly *Real*, in the resolvedness of his heart, to repair the breaches and ruins of *Sauls* dissolute Government. The whole State, both *Ecclesiastical* and *Civil*, was like a *melted Vessel*, run into a lump of confusion and disorder, (for that is the Original emphasis of that phrase, *The earth and all the inhabitants thereof are dissolved*, v. 3.) and there was no hope that ever it would be a Vessel for honour or use any more, except a skilful Founder undertook to new-cast it. Such an one was *David*, and that he might give assurance of his undertaking, he before-hand declares the mould or model unto which he will reduce it.

מוג *Dissolutus liquefactus fuit.*

1. He will first cement the broken pieces of the old

old frames, *viz.* Religion, Law, and Justice, which are the pillars of all Government.

2. He will secure those pillars from the insolent petulancy of bold & presumptuous offenders, by a severe execution of the utmost severity and rigour of divine and human Laws upon them. And both these he will do upon the consideration of his conscientious obligation thereunto; and that upon this account, because all his power is confessedly subordinate to Gods, which is the sum of my Text, and the following verses.

I will say (for so I read it with *Paræus* and *Musculus*) *unto the fools, deal not so foolishly, &c.*

For promotion cometh, &c.

In which words you have two general parts:

1. *Davids resolution* of reformarion, *I will say, &c.*
2. The *reason* of that resolution, *For promotion, &c.*

In the first of these, you may further observe,

1. The Subjects of it, *Fools*, (that is, bad men, but such whose sins are only prejudicial to themselves) and *wicked men*, such who by reason of long remissenes of Civil Government, during the unquiet and turbulent reign of *Saul*, were grown to a great height of presumption and violence, daring all Laws both divine and humane, out of countenance, which he expresseth by two phrases, speaking with a stiff neck, & Lifting up the horn, Metaphors taken from unbroken Colts, or wild Bulls, who are altogether impatient of the bridle or the yoke. Sons of *Belial*, indeed, if the received Etymology of that word hold water. These are the persons that *David* intends to

הוללים boasting fools; רשעים troublesome fools.

בלי-עול *cui non est jugum.*

deal withal in this resolved reformation

2. The nature of it, and that is by *way of restraint* upon their unruly lusts: for this *saying* implies *doing*. *De merita vindicta & coercione intelligendum est*, one sayes; *Cohibebo* (sayes another) *petulantes regni & ecclesiæ perturbatores*. *Zealous and resolute Authority useth not to speak vain words.* This *saying* is like that *Psal.* 2. 5. where God is said to *speak* to such another generation of wild Beasts: but how? so, as to *vex them in his sore displeasure.* So here, *I will say o the fools, &c.* is as much, as *I will by wholesome Laws, and a zealous execution of them, either amend their persons, or* (at least) *restrain their lusts.* If they will *deal foolishly*, they shall not *deal so foolishly*, and if they will *wear horns* still, yet they shall not *lift the horn on high.*

Musculus.

2. The second general part may look two wayes:

1. Either as a *reason* prevailing with *David* thus to put forth his power to curb the insolencies of wicked men. *For promotion* (*i. e.* my promotion, by which I am advanced to the succession of *Sauls* Throne) *cometh, &c.*

2. Or as a *lesson* which he would by just severity teach them, who had sinned themselves into a neer affinity to Atheism, by so long and uncontrolled a liberty of lust, and insolencies. *Just severity in Deputy gods may teach men so much Religion*, as *that there is a God that judgeth the earth.*

But I rather look upon it as a motive to *David* himself. And then the Argument runs thus: I was a while since, a poor Shepherds boy, and I

am

am now advanced to the *potentia proxima* of an absolute Royalty. Therefore it concernes me gratefully to acknowledge, and zealously to act for him that advanced me, and (*seeing promotion comes not from the East*, &c. *But God is the Judge*, &c.) I will answer his ends in my advancement.

This part hath two branches:

1. A *negation of power* in any *creature* to give or take away honour and power. Though all assistance from all quarters of the world should concenter their endeavours for one mans exaltation, they could not do it, If God will pull him down; and *è contra*. Though the whole *posse* of the Creation were raised to pull a man down, yet if God say nay, their endeavours shall be successeleſſe. *David* here takes his expressions from the Topography of the Land of *Palestine*, and expresseth *East* and *West* distinctly, but includes *North* and *South*, both under the expression of *midbar*, *the Desart*, that Country being on both *North* and *South* sides bounded with wast lands of that denomination. Whence your *Margin* reads it *Desart*, and your English meter, *forsaken wilderness*.

2. An *assertion of that power and prerogative in God alone. He is Judge*, i. e. absolute, and independent, in so much that he is no way taxable, though he puts in and puts out, lifts up, and pulls down according to his own good pleasure; And yet proceeds in a way of regular justice in this case of humane mal-administration, *As a Judge*.

Thus you see I have done this part of my task, *i. e.* taken to pieces this excellent *watch*, and shewed you the *wheels*, and the *spring*, *Davids reformation*, and the *impulsive cause* of it. But

the harder part of my buſineſs is yet to come, *viz.* to put it together again, that you may take direction from *its hand* in the buſineſs of ſo ſolemn a convention, as is that which hath brought you hither this day.

I know the *ſpring-wheel* ſhould firſt be taken in hand, as the foundation muſt be laid before the building, in an exact order of nature. But the order I ſhall proceed by is Theological, and therefore I ſhall firſt begin with the Balance, *Davids* reſolution of a juſt reformation, and then annex the reaſon (as the *ſpring*) at the laſt, to ſet it agoing.

And firſt and foremoſt, we will conſider,

The ſubjects of this reformation. *I ſaid unto the* [*fools.*] *and to the* [*wicked.*] Such then *David* found, even among the great ones, when he came to the Kingdom; he found beaſts, and thoſe armed with power, horned beaſts: And ſuch there will be every where, let the Laws be but while ſilenced, and the Magiſtrate, either ſleep, or connive, or both. Obſerve,

Evils not ſuppreſſed, will be ſpreading Evils. The caſe of ſuch a *Common-wealth* wil quickly be like the *field of the ſluggard*, deſcribed *Pro.* 24. 31. *all grown over with thorns, and nettles will cover the face thereof*, (for ill weeds grow apace) *and the wall* of order and diſcipline will quite be *broken down*. There had need be diligent weeders to keep the field of a Common-wealth from being overſpread. They had need be good hedges, that muſt keep in ſuch unruly beaſts, as my Text ſpeaks of. If there be none to *forbid* the *fools* to *deal fooliſhly*, there need be none to *bid* them do ſo; he bids them, that, when he can, doth not forbid them

Qui non prohibet peccare cùm poſſit, jubet. Sen

them. Men (in a ſpiritual ſenſe) are all *natural fools, folly is bound up in the heart of a child, Pro.* 22. 15. and they need not be *taught* that *trade*; if they be but permitted to *ſet up* for themſelves, he had need be a wiſer man then ordinary that ſhall keep them within any bounds of reaſon or conſcience; for, Obſerve again,

Wickedneſs tolerated will grow inſolent. Such fools, if the rod of correction do not diſcipline them, will know no difference between ſimple folly and down-right madneſs. The *Aſſes colt* will turn his *ears* into *horns*, and grow *horn-mad*, and puſh againſt all thoſe that ſhall endeavour to bring him under the yoke. *Sin* and *Errour loſe nothing by indulgence.* If a logg be King, the frogs will quickly be preſumptuouſly petulant, and inſult over its ſluggiſhneſſe. A Magiſtrate *conchant* will quickly make offenders *rampant*. We uſe to ſay, when an horſe runs away with a yong rider, *he knows who is upon the back of him.* The weakneſs or unskilfulneſs of the hand that manageth him, is a provocation to him to attempt the caſting off his burthen. There is nothing which is more intolerable *then a ſervant when he reigns*, if *Solomon* may be believed, *Prov.* 30. 22. When thoſe baſe luſts of men that under reſtraint ſeemed very ſubmiſſe, are once ſet at liberty, they will rage the more intolerably; and much, out of anger they have been bridled.

Two things there were in *Sauls* Government, and the interval of *Davids*, that expoſed the Land to theſe wild beaſts, and their inſolencies, which among the reſt of the cauſes are (like *Saul* himſelf among the people) higher by the ſhoulders.

1. *A perpetual Militia.* Wars Forain and Civil, defensive and offensive. And those (though never so necessary) like ill Physick, breed more ill humors, then they purge out. All Civil Authority must be silent, while the ratling of Arms drowns its voice; and the *sword of the Law* must submit to the *Law of the sword.* Thence the Souldiers in *Plutarch* wondred that any one should *read Law* to them that *wore it* by their side, οὐ πάυσεσθε ἡμῖν ὑπεζωσμένοις ξίφη, νόμους ἀναγινώσκοντες; War (in a sort) necessitates irrregularities, not only against *Civil*, but even *Military* Laws. *Martial Law*, (saith one) is as great a Solœcism, as *Martial Peace.*

Plut. in Pompeio.

Modern Policy.

Thence, when God threatneth war to his people, he tells them, that Military Insolency shall cast contempt upon Civil Magistracy, *they shall smite the Judge of Israel with a rod upon the cheek, Mich.* 5.1. And when he calls for that Judgment upon a people, he is said to invite the *beasts of the field to devoure*, Isa. 56.9. There is a kind of *customary ferity* bred in the minds of men, by constant and familiar converse with instruments of death and violence, which will not easily be charmed into a peaceable submission to civil restraints, though the most discreet Magistrate *charm never so wisely.* Far be it from me, to asperse the persons of any of that profession among us. I can truly say of divers of them, what *Tertullus* said flatteringly, concerning *Felix* the Governour of *Judæa, by them we enjoy great quietnesse*, which we cannot but *accept alwayes, and in all places with much thankfulness, Act.* 24.2,3. But I speak of the influences of that profession upon the generality of

of those that professe it, and the people living under the exercise of it. *Militaribus animis* (sayes *Salust*) *adhibenda fomenta ut pacem ferre velint.* I dare say, your Lordships experience can testifie, that most of those that make a trade of the highway, are the reliques of routed and disbanded Forces, (who like the unjust Steward) *cannot dig, and to beg are ashamed*, and therefore follow that trade.

2. *The maintaining of a faction opposite to the faithful Prophets and Priests of the Lord. Samuel* for many years before *Sauls* death was laid aside, as a man of too rigid a spirit for *Sauls* designs; and *Abimelech* and the Priests were looked upon as confederate with *David*, and upon the information of a treacherous *Doeg*, murthered upon suspicion thereof. And no wonder, if they that are grown so bold, as to trample upon the Embassadors of God, make as bold with the Laws and Ordinances of man. I am sure, in Gods just judgment, *Civil confusions* have used to accompany *Church-confusions*; when *Judah* in *Abijahs* time was *without a teaching Priest*, they were also without *peace*, they went *in* and *out* of their own houses with hazard of their lives, 2 *Chro.* 15. 3. I am glad, we of this Nation are at last grown so wise as to see, that *Church-Levelling* needs nothing but a power to its will to introduce *State-Levelling* too; and that the *Honourable Robes* of Magistracy and Law are at the bar of many mens ignorant and sottish fury, no lesse guilty of Antichristianism, then the *contemptible black coats* of the Ministry of the Gospel. Assure your selves, My Lord, and you of the worshipful Bench, that

'tis only the awe of conſcience that ſubdues the fury, and rage of mens luſts; your Proviſions of Law are a *lower bank*, which theſe violent waves will quickly break over, when once they ſwell above thoſe ſacred *main banks* of Religious Principles and Inſtitutions. *Let Magiſtrates maintain Gods Ordinances, God will theirs.*

In this caſe *David* found the Kingdom, a kind of wilderneſſe of wild beaſts. And therefore we need not wonder at his *reſolution* of a ſevere reformation, of ſetting the nets, and toils of good Laws to take them, (my next head which now comes to hand.)

I will ſay unto the fools, &c. Obſerve, *Inſolent offenders muſt be curbed with a reſolute ſeverity.* All diſeaſes (ſay Phyſicians of greateſt note) are cured by contraries. And (by conſequence) the diſeaſes of the body Politick, occaſioned by remiſſneſs, require more rough and churliſh Phyſick to remove them. *Ne corporis quidem morbos, veteres, & diu auctos niſi per dura & aſpera coerceas: corruptus, & corrumpens, eger & flagrans animus haud levioribus remediis reſtinguendus eſt, quàm libidinibus ardeſcit*, ſayes *Tacitus*. Stiff-necked Colts will not be managed with a ſlack rein. Let *David* come to the Throne with never ſo much reſolution, yet he will find enough to do when he coms to act that reſolution. He will find cauſe to complain that the ſons of *Zerviah are too ſtrong for him*, 2 *Sam.* 3.39. Wherefore he is fain to die in their debt, and to leave it upon his Son *Solomon* to diſcharge, 1 *Kin.* 2.5. And when he goes out of the world, his laſt words back his firſt reſolution, 2 *Sam.* 23.6,7. *But the ſons of* Belial

ſhall

ſhall be all of them as thorns thruſt away (i. e. out of the Kingdome, or the world, with force, and violence,) *becauſe they cannot be taken with hands.* (There is no handling them in a gentle way) *But the man that ſhall touch them, muſt be fenced with Iron, and the ſtaffe of a ſpear; and they ſhall be utterly burnt with fire in the place.*

In ſuch caſes, a Magiſtrate had need to ſharpen the *ſword* of Juſtice with the *file* of reſolution; *Fiat juſtitia, ruat cœlum.* Come what will or can come, he muſt be armed againſt it with a fixed purpoſe of getting the enemies ground, or dying upon his own: of gaining the horſe, or loſing the ſaddle, *ſawing* off the *horns* of theſe wilde beaſts, or being *gored* by them. He muſt reſolve to be the *Champion* of Juſtice while he can, and when he can no longer be ſo, he muſt become her *Martyr.*

A Judges *heart* and his *robes* muſt be both *dyed in grain*, elſe the *colour* of the one, and the *courage* of the other will quickly fade. Good Miniſters ſhould have the Motto of *Aarons* Miter written upon their fore-heads, *Holineſſe to the Lord*; and Magiſtrates ſhould have written upon their hearts, what *Moſes* had on his, *Reſolution for the Lord.* This alone will fortifie a man againſt all mollifying conſiderations. Thus the Sons of *Levi* came armed to execute the vengeance of the Lord againſt Idolaters, *Deut.* 33. 9. compared with *Exod.* 32. 26, 27, 28.

But *when* doth *David* reſolve to put theſe reſolves in execution? Even as ſoon as the reins of government are put into his hand. As ſoon as he receives the *Congregation*, *v.* 2. And leſt we ſhoul d

ſhould think this was the iſſue of ſome haſty thoughts, which upon better advice he would ſee cauſe not to ſtand to; you ſhall hear him back it in another Pſalm, *I will early deſtroy all the wicked of the Land*, Pſal. 101. *ult.* Obſerve, (from the time)

That *Magiſtrates reforming reſolutions muſt be ſpeedily and effectually proſecuted.* For,

1. Good reſolutions will cool again, when they are off from the fire of a preſent good mood, if they be not ſpeedily put in execution.

2. Delayes in this caſe are dangerous; when the fire once gets to the houſe top, the leaſt delay will quickly render it unquenchable. If a ſmall Army be ſuffered to entrench, and victual *themſelves*, a great ſtrength will have enough to do to conquer them.

If the Sea break in upon a Land, it may be, at the firſt, a little labour will repair the bank; but if it be neglected but a few dayes, all the Country cannot turn it out again.

Novi ego quod primò fuerat medicabile vulnus.
Neglectum longæ damna tuliſſe moræ.

2 Tim. 2. 17. Wickedneſſe will ſpread *as a Gangrene*, (and eſpecially that which the Apoſtle ſpeaks of in that place, Hereſie) and toleration makes it incurable.

3. Opportunities and ſeaſons of doing good, are not in our hands, but Gods. This is the ground of that advice of *Mordecai* to *Heſter*, *Who knoweth but that thou art come to the Kingdome for ſuch a time as this?* Heſt. 4. 13.

And this leads me to the ſecond general part of my Text, *the ground of* Davids *reſolution*, [*For promotion cometh neither from the Eaſt, &c.*]

Which

Which words are an *universal negation* of creature-power in the managery of State-affairs, further then Gods Providence co-operates with it. *Men are apt to expect avdancement from second causes.* *Politicians* use to have their Engins at work in all Quarters. Such correspondencies in the *East*, and such in the *West*, *&c.* And they are apt to conclude, if but such or such a designe take (one of many) that makes for their advantage. And when their plots are spoiled in one part, yet they maintain hope from another quarter of the world. And indeed, *This is the spring of all manner of irregular compliances*, with those from whom we expect furtherance in our designes, that we look upon them as our advancers. Thence (saith *Solomon*) *many seek the Rulers favour*, *Pro.* 29.26. and that with sordid and horrid encroachments upon the principles of ingenuity and conscience, licking up the very spittle of great ones, (as is reported of *Dionysius* his flatterers) and conforming to their very vices and imperfections, as is reported of *Alexanders* courtiers, that imitated his wry neck.

And in the late Kings Reign, in the encroachments upon the publick liberty by Ship-money and Monopolies, His Judges, (all but one or two that went with honour to their graves) perswaded him 'twas Law, and his Divines, 'twas Conscience. As if they had both been of the mind of *Cambyses* his Councellors, who advising with them in a case of incestuous marriage, they told him all the Statute-Law of the Land was against him; but there was another Law, that the King might do what he would.

Now

Now *the ready way to keep men from irregular courses for advancement, is to perswade them,* (O that God would do it) *that vain is the help of man. Trust not in Princes, nor in the son of man,* (saith *David*) *in whom there is no help,* Psal. 146.3. And *Cursed be he that maketh flesh his arm, and whose heart departeth from the Lord.* Creature-confidence is the mother of Apostacy, and defeatment, *Jer.* 17.5,6.

But where then is the *spring of preferment?* And from what Fountain doth it flow? The last part of my Text tells you, *God is the Judge, he putteth down one, and setteth up another.* Of which in a few words, and then I shall dismisse you with a word or two by way of application to the present occasion. Observe hence,

All the Translations of Civil power in the world, are the effects of a Divine, and that, a just Providence. God works these changes, and that as a *Judge,* in a judicial way.

There is nothing in the world of more common *observation*, and less solemn and sanctified *meditation,* then the various turnings of the wheel of Providence. One while, a *David* taken from
Psal. 78.71 the Sheep-coat, from *following the Ews great with young,* and advanced (in *Homers* phrase) εἰς ποιμένα λαῶν, to be a *Shepherd of men,* his *Sheep-hook* changed into a *Scepter,* and his *seate of turf* to a *Royal throne.* A *Joseph* from an imprisoned
Judg. 6. 11 slave, made a Royal Favourite. A *Gideon*, from a threshing-floor, raised to be a Saviour of
Isa. 41. 15 *Israel*, and his *threshing instrument of wood*, changed into one of *iron, to thresh the mountains,* as God himself phraseth it. *Hester,* a poor captive

tive maid, advanced to a royal bed, *Heſt.*2.6, 17. And in profane ſtories, a Dictator frō the Plough, and an Emperor from the hog-trough, a third from keeping the Cows, &c. And our *Hen.*8. took his two great favourites, the one from the Slaughter-houſe, and the other from the Forge.

On the other ſide, *Adonibezek* a mighty Prince, made Fellow-Commoner with the Dogs; and *Nebuchadnezzar*, a mighty Conquerour, and one that lifted his horn to a great height, turned a grazing with the Oxen; and *Herod* in his moſt ſumptuous apparel, and amidſt the ſhouts and acclamations of his people, reduced from a conceited God, to be the moſt loathſome of men; a living carrion, arreſted by the vileſt of creatures, upon the ſuit of his affronted Creator. A great *Haman* feaſted with the King one day, and made a feaſt for Crows the next, *Heſt.*7.10.

Judg.1.7
Dan.4.2

Act.12.2

And in human ſtories, who knows not that one of the greateſt Commanders in the world, was carried about in an Iron-grate, to be a foot-ſtool to an inſulting Conqueror? That *Beliſarius* the famouſeſt General that the later age of the Roman Empire knew, and in greateſt favour with *Juſtinian* his Prince, was reduced to that want, that he was fain to beg for his living, *Date obolum Beliſario.* This is commonly the lot of great Favourites, *Fatum potentiæ rarò ſempiternæ*, (ſayes *Tacitus*) *quippe ſatias capit aut illos cùm omnia tribuerunt, aut hos cùm nihil reliquum eſt quod cupiant.* The common fate of worldly preferment, that it ſeldom laſts, Princes being either cloy'd with giving their favors, or ſubjects with receiving them, when *they* have no more to give, nor *theſe* to receive.

Bajazet.

And

And in our dayes those changes and revolutions of the wheel of Providence have been ordinary.

We have seen in one *Royal Family*, (and that one of the most eminent in these parts of the world) a great and puissant Monarch, in the face of the Sun, at noon-day, at the gate of his own Palace, in the most populous City of these three Nations, in the midst of thousands of his passionate well-wishers, and zealous partizans, laying His head upon a fatal block; three Queens of his line and alliance, reduced to the Contribution of Foraigners, for a mean subsistence; and a numerous issue of the same Family, thrusted under the same wheel of Providence, in whom not many years since these Nations rejoyced, as the budding hopes of an uninterrupted succession.

We have seen a *Parliament*, the darling of the people, sitting under the protection of a perpetual Act, crumbled into pieces, and at last wholly dissolved with the *crucifige* of that very people, that a few years since cryed *Hosanna*, and prostrated their very hearts at their feet, to pave them a triumphant entrance into that trust they had elected them unto.

We have seen a formidable *Meteor of Policy* lately elevated to a great height of Confidence and presumption, *lifting up the horn on high*, or (as a learned Jew reads the words) *against the high God*, and *speaking with a stiff neck*, caught like *Abrahams* Ram, *by the horns in a bush*, and made a just sacrifice to the scorn and contempt of all men; & their *arms withered* in the very act, for stretching them out against the Prophets of the Lord.

R. Immanuel.

In

In a word, ſuch changes of publick affairs, as if the ſtars, or thoſe that pretend to great familiarity with them, had been but ordinary Prophets, they could not have overſeen, without an inexcuſable neglect. Such wonderful, and momentous Providences as all *Europe* is concerned in, ſhould not, in my judgment, have been omitted among our Calculators, (who are at leiſure to take abundant notice of (that far more inconſiderable thing) *the Clergy*) except poſſibly they calculated the Common-wealths Nativity upon black Munday *, when they had not light enough to erect their Scheme. However at the preſent, let them paſſe with this *memento*, that *it is not for vain man to know the times and ſeaſons, which the Father hath kept in his own power*; and that undoubtedly, God Almighty is better able to keep his own counſel, then to acquaint the Stars with ſuch affairs, or at leaſt their Secretaries, who make a livelyhood of blabbing all that they know, and more too. But (to leave this digreſſion.)

This is that great Truth, which Scripture ſo much inculcates upon men, that (it ſeems) are very ſlow of heart to believe it. How often doth God tell us this truth, in various forms of expreſſions? *That he raiſeth the poor out of the duſt, and lifteth the needy from the dunghil, that he may ſet him with Princes*, Pſal. 113. 7. *That he powreth contempt upon Princes, and maketh them to wander in the wilderneſſe*, whiles (on the other ſide) he *ſetteth the poor on high*, Pſal. 107. 41, 42. that he *raiſeth the beggar from the dunghil, and maketh him to inherit the Crown of glory*, becauſe the

* The day of the great Eclipſe 1652. concerning which our Stargazers prognoſticated ſuch monſtrous darkneſs, but were confuted by the event. Acts 1. 7.

the *pillars of the earth are his*, 1 Sam. 2.7,8 that he *cuts off the spirit of Princes, and is terrible to all the Kings of the earth*, Psal. 76.12.

Insomuch, that it seems wonderful to me, that (after so much clear conviction, both from Scripture and experience) the luster of present greatnesse should usually so blinde the eyes of great ones, and flatter them with a perswasion of immunity from these changes, as it doth. That their *inward thought* should still be, (that which this Psalmist notes, as a great folly) *That their houses shall continue for ever, and their dwelling places to all generations*, Psal. 49. 11. That they conceit their *mountaine* to be so *strong, that they shall never be moved*, Psal. 30.6,7.

That when men cast about all manner of ways for advancement, they should not so much as think of God; nay, that they should entertain an Atheistical conceit, that a conscientious walking with God, is the only way to spoil their preferment. (As if indeed that which *Balack* told *Balaam*, who was a little too nice for his design, were true, that the *Lord keeps men from honour*.) That he that will be great, must have a conscience as large as his designes, lest being too straight-laced, it cause miscarriage. That *seeming* good should be accounted a more ready road to greatnesse, then *being* so. Surely, did men believe God to be the Soveraign disposer of all preferments, they would in reason be able to conclude, that he would advance his own servants rather then others, if advancement be good for them. But because men do not cordially believe this Truth, therefore they neglect him, and prostitute their

Numb. 24 11

consci-

conſciences to the baſe luſts of others. Inſomuch that a man would think, when he reads the ſtories of ſome great Politicians lives, that the Divel and they had ſtruck a bargain upon the terms which our Saviour refuſed, *Luke* 4. 6. *All this power will I give thee, and the glory of theſe kingdoms, for that is delivered to me, and to whomſoever I will, I give it. If therefore thou wilt worſhip me, all ſhall be thine.* Or, that they had been bred with that great French Courtier, that choſe a part in *Paris*, before a part in *Paradiſe*. Or, Laſtly, that they had learned thoſe Heathen Politicks of

Flectere ſi nequeo ſuperos, Acheronta movebo; *Virg.*

And,

Varo, reguſtatum digito terebrare ſalinum *Perſ.*
Contentus perages, ſi vivere cum Jove tendis.

How much better were it for men to keep *Gods high-way* to greatneſs, which though it may ſeem the *farther way about* to them that are in haſte, yet (conſidering, that *he that maketh haſte to be rich cannot be innocent*, as *Solomon* ſays, *Prov.* 28. 20. and that they that purchaſe the *whole world* with the loſs of their *own ſouls*, get nothing, when a dying conſcience caſts up their accounts, *Matth* 16. 26.) it is the nearer way by far; Eſpecially when we have Gods ſolemn engagement for it, that *thoſe that honor him, he will honor, and they that deſpiſe him ſhall be ſleightly eſteemed*, 1 Sam. 2. 30.

Laſtly, (conſidering this great Truth) I cannot but wonder at the ſpirit that thoſe men are of, who in ſuch changes, as fall out againſt the grain of their expectations, carry themſelves ra-

ther like Atheists then Christians under them.

1. Sometimes in a pet at God himself throwing off that mask of Religion, which they had hoped might have advantaged them; and because this *evil is from the Lord*, they are resolved to *wait upon him no longer*, like that wicked Prince, who is branded upon record for that ungodly resolution, 2 *King*.6.33. How many have all ages of the Church known, who because they could not obtain their designed greatness, by profession of Orthodoxy and Piety, have attempted to recover it by Apostacy and Persecution?

2. And sometimes in a furious and Diabolical rage, fuming and foming against the Instruments causing or occasioning them. How familiar a thing hath it been with our deboist Gallantry in these late years, to drink healths to the confusion of this party, and that party, to curse, and devote to the Divel such and such men, as the Authors or Promoters of those events they storm at?

Not considering, that (as we say) *the Fox never fares better then when he is cursed*: nor, that the worst of men, in the worst actions, do but midwife Gods secret intendments: that the crucifying of the *Lord of glory*, was indeed the *predetermined counsel of God*, *Act.* 4.28. though the sin of that wicked act were the guilt of those that acted therein: nor that their own sins impower those Instruments, that thus thwart their designs; and that when God makes such changes, he doth it *as a Judge*, for the just punishment of those whom he afflicts thereby. Which opens a door to the last branch of this last part of the Text,

God

God is the Judge.

Whence obſerve.

The greateſt changes in the World are judicial acts of Gods Providence. Not meer *acts of Soveraignty*, in which God acts by Prerogative, although it be his Prerogative ſometimes ſo to act. Whence (although God uſe arguments from this Prerogative, to ſilence our cavils, in thoſe great differences which he makes between one man and another; eſpecially in relation to ſalvation and damnation, wherein the Apoſtles anſwer hath hitherto among ſerious and ſolid Chriſtians, been judged ſatisfactory. *Hath not the Potter power over the clay*, &c. *Rom.* 9. 12. Nay, and even in State changes he makes uſe of the ſame ſimilitude, *Jer.* 16. 8. Yet,) he hath a rule of Juſtice which he commonly walks by in ſuch dealings; and that not onely *that ſecret* will of his which makes things juſt, becauſe he wills them; but alſo that revealed Law of righteouſneſs, which he hath laid down in his Word. So that it may be truly ſaid, (as to us and our demerits) that no man loſeth honor or eſtate, but he that firſt forfeits it. If God caſt out the *Canaanites*, & bring *Iſrael* in to tread upon the necks of their Kings, it is when their *iniquities are full*; and if God reject *Saul*, it is becauſe he rejects God firſt; and if he makes the ſons of *Eli* vile, it is becauſe they *made themſelves vile*. and made his *ſacrifice to be abhorred.* And even *Job* himſelf (though he were a ſingular example, and his abaſement was rather a deſign to do him good, then a puniſhment for any notorious evil, yet) dares not plead his own innocency, except in the particulars which his friends

Gen. 15. 16.

1 Sam. 15. 26.

1 Sam. 3. 13.

charged him withal, injuſtice and hypocriſie, *Job* 9. 14, 15.

But the cauſes of ſuch Judgments are not always diſcernable to others, no, nor (it may be) to the men themſelves, that are the ſubjects of them, (though godly) and therefore (even to *Job* himſelf) it was good counſel that he ſhould ſay to the Lord, *That which I ſee not, teach thou me*, and, *If I have done iniquity, I will do ſo no more*, Job 34. 31, 32.

Sometimes, they are the ſins of the firſt Founders of a Family, that entail Forfeitures upon their poſterity: As in the caſe of *Jehu*, who doing Gods work with a ſpirit of private revenge, cuts off the ſucceſſion from his line after four generations, 2 *Kings* 10 30. *Hoſ.* 1. *v.* 4.

And in the caſe of *Iſhboſheth*, whoſe Title to the Crown of *Iſrael Saul* forfeited, it may be before he was born, at leaſt before he poſſeſſed it.

Sometimes, the ſins of an immediate Parent, and he godly too, as in the caſe of *Eli* and his poſterity, may entail an affliction. So in the caſe of *Solomon* and his poſterity, the Kings of *Judah*. *Reboboam* loſt ten Tribes for his Fathers ſin, 1 *King.* 11. 31.

Sometimes it is for the ſins of the people, upon whom ſuch changes have an influence. As when God ſaith in *Hoſ.* 13. 11. *I have given them Kings in mine anger, and have taken them away in my wrath.* See alſo *Iſa.* 3. 1, 2, 3, 4.

And (in my judgement) this very conſideration ſhould move all perſons under any imployment,

ment, to lay out their utmoſt intereſts and abilities for God. The wheel of providence is perpetually turning the higheſt ſpokes will quickly be lower. He that put down ſome for male-adminiſtration, will (as he can) put down you, if you adminiſter the affairs you are intruſted with-all as they did.

Surely *David* had often ſuch thoughts. If *Saul* were caſt off, becauſe he ſpared where God bade him ſtrike, becauſe he permitted wickedneſs to range unbridled over the Nation, and to lift up the horn on high; God will lay me aſide too, if I follow his ſteps Therefore *I will ſay* &c.

It is that that concerns moſt of us ſeriouſly to conſider.

As for the *Miniſtry*, God hath poured contempt upon them in an abundant meaſure; and truly, conſidering what a company of ignorant, ſordid, ſottiſh, lazy, Popiſh fellows, walk up and down in the garb of that profeſſion, I wonder that errour, and ſacriledge, have proceeded no farther againſt them then they have. Can any expect, but God ſhould forſake his Sanctuary, when the Prieſts make his *Sacrifices to be abhorred?*

For my part, I am as zealous for the Calling and Maintenance of the Miniſtry of *England*, as any that hears me can be. But I deſire thoſe of my brethren here preſent this day, to be perſwaded, that whatever contempt hath been or may be poured upon that Reverend Calling, ſome of their own profeſſion have occaſionally been guilty of procuring to themſelves, and the Profeſſion it ſelf.

And as for the Gentry, I believe there is scarce a Noble Family in the whole Nation at this time, but God hath, during these last troubles, brought under some disparagement, or diminution, or both.

For my part, I can say from my heart, that I have not a levelling spirit, and I think it a sad Judgement to a people, when *they that were brought up in scarlet imbrace dunghils, Lam.*4. 5. God preserve civil distinctions in *England.*

But. O that God would give them hearts to consider the justice of his proceedings, in the severity of his dealing with them, and to examine themselves concerning the cause of it. Shall I help you a little to finde it out? Look upon the *great Charter*, the *Scripture-Patent*, by which (as to God) all men hold their honors, 1 *Sam.*2.30. *Those that honor me, I will honor; and they that despise me, shall be lightly esteemed.* Have you not dishonored God the more, for the power he hath given you above others? God hath brought Nobility and Gentry low in *England*, and if they walk in the sins of their Families, which commonly have been, and yet are in most places, (a few onely excepted) *Pride, wantonness, drunkenness, swearing, gaming, and all maner of debauchery; oppressing their poor neighbors and Tenants; Simoniacal & Sacrilegious encroachment upon Church-maintenance, joyned with contempt of God, his Ministers, and Ordinances*; let them be assured God will bring them lower: he will reverse their Escucheons, break their swords, and cut off their spurs, and bring such a rot into their families, that their dwelling places shall know them no more.

Your

Your hearts are ready to ſay (I know) as they did, when Chriſt told them, God would *take away his vineyard from them, and let it out to other husbandmen*; God forbid. And for my part, I heartily joyn with you in that Prayer, ſo Gods Honor and his Truth may be ſaved; otherwiſe, let all the Titles in the world go for me. Better the *pride* of mans *glory* ſhould be *ſtained*, then God any way diſparaged. For a remedy of theſe evils, I beſeech you, (Sirs) let my counſel be accepted of you. For Gods ſake, and your own, and your poſterities ſake, *Get the true knowledge and the fear of God into your Families; do not maintain a company of Ruffians, Drunkards, Swearers, and unclean wretches in your Livery; uſe them to Reading, Prayer, Repetition of Sermons, thoſe contemned exerciſes of true and real godlineſs; ride abroad, and encourage honeſt Lectures, and bring your Tenants in by your example, who ſeldom go to Heaven or Hell, but as their Land-lords lead them; Get Bibles and Catechiſms, and Books of Practical Divinity, as* Perkins, Preſton, Reynolds, Sibs, Bolton, Greenham, &c. *into your houſes, in ſtead of Cards and Dice, and Tables; reſtore* (if it be to be known) *what Sacrilegious bits any of your Anceſtors have devoured; give more to a godly Miniſter to maintain him, then to a drunken Huntſman or Faulkoner; let not the Goſpel be cheaper to you then your pleaſures. Think not leſs Religion will carry a rich Gentleman to Heaven, then a poor laborer. Nay, I tell you he had need of more, if Chriſt may be believed,* Mat. 19. 24. *It is eaſier* (ſaith he) *for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of God.* Luke 20. 16.

If I am plainer with you then you desire, I pray forgive me this wrong, seeing I doe it for your good.

Salust. Bell. Jugurth. My Apology for it is that of *Salust*, when he had ript open the vices of his times, *Bonum nulla oratio lædere potest; quippe vera, necesse est bene prdicet, falsam illius vita moresque facilè superant.*

And now the Publick Solemnity of this dayes meeting, calls for some particular addresses to those for whose sake I was called hither. And they shall be very brief, because I am loath to be your hinderance from your publick businesses.

Judge *Atkins.* And first of all my businesse is to you, *My Lord* concerning whom, though I am a stranger to your face and acquaintance, yet the reputation you have among good men, where you are most known, emboldens me to say as the Apostle *Paul* in another case concerning the *Corinthians*, that *your forwardnesse of mind* is such, that it is *something superfluous* for me to exhort you: and let me add (from him also) thus much, that I hope you will *shew the proofe of your love* to Religion and Justice, and of our *boasting on your behalf*. Only I beseech you to give me leave faithfully to represent to you the state of the Country you have now to do withall, that so your *forward mind* may have sufficient matter to work upon.

2 Cor. 9. 1

2 Cor. 8. 24

And first of all, (*my Lord*) as *to Religion*, I know not what we are; I am sure very few of us are what we should be. But for this little Town, where your present imployment lies, I speak my thoughts freely, without spleen, or passion, that I verily perswade my self, if all *Augustines*, and

Epi-

Epiphanius's Catalogues of Hereſies were loſt, and all other ancient and modern Records in that kind, yet it were no hard matter to reſtore them with conſiderable enlargements from hence. We have Anabaptiſme, Familiſme, Socinianiſme, Pelagianiſme, Raunting, and now Quaking too (and what not?) and the Divel is ſerved in Heterodox Aſſemblies as frequently as God in ours. * There is one of the moſt eminent Church-Livings in this County poſſeſſed by a blaſphemer; and one in whoſe houſe, I believe here be ſome can teſtifie, the Divel is viſibly as familiar, as one of the family. And ſhall the *horns* of theſe beaſts never be pared off by the Civil Magiſtrate? My Lord, I beſeech you act, (I know you will) to the uttermoſt of your power to reſtrain theſe unruly beaſts, and where you want power, repreſent that want to thoſe that can beſtow it; and I hope by this time they ſee need enough to do ſo themſelves.

As for Civil Affaires, we have (bleſſed bee God) ſome among us, that would be zealous and faithful in the Offices they are intruſted withall, if they might be born out in ſo doing. We had the laſt Year a few active Officers, and no leſſe then three or four vexatious ſuits, and ſome of them (it may be) may come before your Lordſhip this Aſſizes, commenced againſt them by notorious offenders, for pretended irregularity in ſome circumſtances.

My Lord, you have one ſuite before you (at the leaſt) from the iſſue whereof the whole Country will collect whether they may dare to do Juſtice, or no. Surely, if Humane Law-givers be like the Divine, no man ſhould be puniſhed

* Since ejected; concerning whom there is lately a publick account given upon the evidence of ſundry Oaths, as to both parts of this Charge, & that in Print, by a faithful hand. See *Dæmonium meridianum.*

ſhed for too much zeal in the execution of the Law.

My Lord, Drunkenneſs is grown more impudent among us, then it was in Saint *Pauls* time. And our Officers dare not meddle with a *Gentleman Drunkard*, for fear of an Action of Battery.

1 Theſſ. 5.7.

And for Sabbath-breakers; would God we had Magiſtrates among us of *Nehemiahs* temper, that would *contend with them*, and *lay hands* upon them too. I am in hope, a word from your Lordſhip would do much towards the execution of thoſe Acts and Ordinances that concern that buſineſs. Here be inſolent Robbers about the Countrey, almoſt every where; ſcarce a Gentlemans, or other able mans houſe round about this Town, but hath been aſſaulted, or threatned at leaſt, and ('tis ſaid) there is a *Corporation* of them. I hope Juſtice will make ſome of them free of the Hang-mans *Corporation*, for a terror to others.

Neh. 13. 11, 17, 25.

As for you *Gentlemen*, that are of the *Commiſſion of the peace*, I do ſomewhat pleaſe my ſelf, that I can now call the moſt of you confidently by that name. We were like to have had (not long ſince) a *Linſey-wolſey Heterogeneous Bench*, ſuch as the *Medley-Conſtitution* of thoſe times would allow. And indeed it was not to be expected, but that thoſe that endeavored the extirpation of the Miniſtery, to ſet up *Jeroboams Prieſts*, ſhould diſcard the *Gentry*, and fill their ſeats with *John of Leydons Dukes*, both of the ſame ſtuff, the *meaneſt of the people*.

(Though I would not hereby diſparage thoſe whoſe known worth makes them eſteemed in the

theCountrey, who have the thing which firſt gave Nobility; and are as fit to begin a line of Honor to be continued to their poſterity, as thoſe from whom our preſent Gentry deſcend. But I conceive, that ſuch mixtures, except very ſparingly made, and that upon weighty conſiderations, much prejudice the eſteem of Authority to the people.)

I beſeech you, honored Sirs, do not think it enough to appear upon the Bench at Aſſizes, and general Seſſions, but appoint frequent and ſtanding Privy Seſſions, to rectifie publick diſorders in the Countrey upon the place, to put down *Alehouſes, the Divels Univerſities*, where men proceed Graduates in all maner of wickedneſs; to ſuppreſs Drunkenneſs, Swearing, Sabbath-breaking: and when inferior Officers preſent ſuch offenders before you, do not tell them by your ſlight entertainment of them, that you are of *Gallio's* minde, and *care for none of thoſe things.*

I have heard ſome Officers complain of late, that they are diſcouraged in that part of their office: they are zealous in taking hold of ſuch offenders, and when they come to the Juſtice, he releaſeth them. He that (having your power) does not cut off theſe Offenders *horns*, wears them, yea, and will puſh with them alſo in time I never knew any Magiſtrate indulging any ſin, but either he was guilty of it himſelf, or more then ordinarily inclined to it, had he ſuitable opportunity.

And you *Grand Inqueſt-men*, I am ſomewhat ignorant of your particular Function, but I conceive one main part of your buſineſs is, to make pre-

preſentment of thoſe grievances, wherein the Countrey whom you repreſent, needs redreſſe. And I hope you will not forget two things, which I think to be of great concernment: the one is, *want of Church-Government*, without which, Civil Government cannot be long preſerved in a Chriſtian Common-wealth. Church-levelling, and State-levelling, are twins; onely (like *Jacob* and *Eſau*) the one rough and hairy, and not ſo apt to be dandled and made much of by the Magiſtrate, who uſually is tender in ſuch things as concern publick peace; but the other a more ſweet babe, which under the notion of tenderneſſe of Conſcience, and Chriſtian Liberty, hath been the fondling of former Governors, until it had almoſt proved a *Jacob* a *Supplanter* indeed, by exchanging the *voice of Jacob*, for the *hands of Eſau*.

The other is, *Liberty of Prophecying*, through the indulgence of former Powers, grown to ſuch an height, that every whipping-boy, when he hath gotten an Heretical notion or two by the end, hath impudence enough to intrude into any Pulpit to vent it; or elſe to draw aſide poor ſilly ſouls into corners, and infect them there without control. And ſome of them, though they uſurp the *place of the Clergy*, yet if they ſhould fall into your hands, would not be capable of the *priviledge of the Clergy*; and *hang*, for not being able to *read*.

Friends, for Gods ſake, for the Goſpels ſake, for your poor ſouls ſake, for your near relations ſake, ſome of whom are in perpetual danger of being poiſoned: Tell your ſuperiours, as the voice

of

of all that love the welfare of *Jeruſalem* in the County, that *nothing is ſo intolerable, as a boundleſs Toleration.*

You of *both Juries*, take heed to your Oaths and Conſciences, and remember that *he that condemneth the righteous, and he that acquitteth the wicked, are both an abomination to the Lord.* If any ſilly Cattel come before you, do not gratifie a malicious proſecutor, by ſaying their *eares* are *horns*; but where you find *horns* indeed, and thoſe *lifted up*, and ſuch as have uſed to *puſh in time paſt*, you know the Law of God as well as man, allows you to return ſuch *guilty.* Pro. 17. 15

I had almoſt forgotten you, *Gentlemen of the Gown*, and it is wonder I ſhould, when I ſpoke of *Levelling.* I honour your Profeſſion, and therefore I will preſume to adventure a little good counſel to your acceptance, without any other *fee*, then the teſtimony of a good *Conſcience*, in the diſcharge of my duty. You know that Law is the *Sanctuary* of a free ſubject; for Gods ſake, do not you be guilty of turning it into an *Inquiſition-houſe*, where poor mens caſes are ſo long ſtretched out upon the *rack* of needleſſe delayes, till both their purſe-ſtrings, and heart-ſtrings crack. Surely, there is an evil report abroad concerning ſome of you, that you betray the *priviledges of this Sanctuary*; which makes many an honeſt man rather run all hazards, then flye thither for refuge. 'Its ſaid, ſome of you are like indented Pictures, which if you look on them ſeveral wayes, preſent you with ſeveral faces in one Table; ſuch as can take on both hands, of one to ſpeak, and of another to hold their peace,

or

or (as bad) to say nothing to the purpose. As Juries should not by verdict, so neither should Lawyers by pleading, turn *ears* into *horns*, and *horns* into *ears*, represent a man, or cause otherwise then they are.

I know not to whom to recommend the care of the *Prison* but to you all. I know it is the Sheriffs Prison, but I know not how far his power extends in the things that I am to move in order to its reformation At most, Sheriffs are annual, and can take order but for their year; but you, my Lord, and the Bench, may reform for perpetuity.

For my part, I look upon Goals, as they are usually furnished with Keepers, as Houses of *Infection and loosness*, rather then houses (as they should be) of *correction and restraint*. I assure you, it hath saddled my soul to hear, when I have come in and out to see Prisoners, the poor Felons in the Dungeon ranting and roaring, as if they were resolved to walk by the Epicures principles, *Let us eat and drink, for to morrow we shall die.* And I fear scarce any one comes within those walls, but he is made *ten times more the childe of the Divel then he was before.* O that you, my Lord and the Bench, would take some course that those poor Creatures that have not long to live, may be made fit to die, that they might be Catechized and Preached to. I hear there are places where the Prisons have a Preacher appointed and allowed upon the Sheriffs accounts. For God sake, my Lord, and Gentlemen, let something be done herein, that those you condemn to the *Gallows*, may not be sent to the *Divel* too.

1 Cor. 15. 32.

Lastly,

Laſtly, *you of the Countrey*, that have buſineſs with the Court, look to it, take heed of malice, perjury, and revenge. You that go to Law with one another, if for trifles, let fall your ſuits; the charges you put any one to in a vexatious ſuit, is ſo much money pickt out of his purſe, and it may be ſo much neceſſary ſuſtenance pluckt out of his poor wives and childrens bellies; if for matters of moment, and your cauſe be juſt, yet uſe mercy, charity, and moderation.

Laſtly, let us all beſeech the Lord, who is the *Judge of Judges*, as well as *King of Kings*, and *Lord of Lords*, that he will be with ours in the Judgement, that ſo (to cloſe my Sermon with the cloſe of my Pſalm) *All the horns of the wicked may be cut off, but the horns of the righteous may be exalted.*

FINIS.

184×138a
(2),48p

3.

ΠΑΡΑΛΛΗΛΑ;

OR THE

Loyall Subjects Exultation

FOR THE

Royall Exiles Reſtauration.

IN THE

PARALLEL

OF

K. *DAVID* and *Mephiboſheth* on the *one* ſide;

AND

Our *Gracious Sovereign* K. *CHARLS*, and *his loving Subjects*, on the *Other*.

Set forth in

A SERMON PREACHED

at *All-Saints Church* in *Northampton*, Jun. 28. 1660.

BEING

The Day appointed for Solemn *Thankſgiving* for his ROYAL MAJESTIES happy Reſtitution.

By SIMON FORD Miniſter there.

LONDON,
Printed by *A. M.* for *Samuel Gellibrand* at the Sign of the Golden Ball in St *Pauls* Church-yard, 1660.

To the Honourable

Sir *Henry Yelverton* Baronet, and

John Crew Eſquire,

Elected *Knights* to ſerve for the

County of *Northampton* in this preſent *Parliament.*

Noble and Honoured Gentlemen,

HAving *firſt* preached, *and after* preaching *beene by divers* judicious Perſons *of my* Auditory *vehemently ſollicited, to* print *this* Sermon; *I have beene over-prevailed withall, to* gratifie *their* deſires, *although I am conſcious that there is little in it, beſides the* happineſs of the Parallell *between* King Davids, *and* our moſt gracious Sovereigns Reſtitution, *to commend it to any judicious Rea-*

der. And ſo much the rather, becauſe I flatter my ſelf with ſome hopes, that thoſe to whom the Royal part *of the* Parallel *may be acceptable for its* patneſs to the Seaſon; *will be perſwaded to vouchſafe the like candid reception to the* Loyal part of it *for its* ſutableneſs *to the* diſpoſition *of every* good Subject *in ſuch a* ſeaſon.

And when I had thus conſented to its Publication, *it could not rationally be a matter of much diſpute unto me to whom to* dedicate *it; when I conſidered, that (beſides the* relation *you have to that* County *where it was* preached) *your preſent* Intereſt *in that* Parliament, *which hath given us the* occaſion *of that* Joy, *which begat the* Meditations *here expreſſed; and your known*

Loy-

Loyalty *to our* gracious Sovereign, *in ſo many* eminent ſervices (*of late eſpecially*) *manifeſted, to your greateſt hazard of lives and eſtates, together with divers* perſonal obligations; *might juſtly challenge at my hands a far* greater teſtimony *of* honor *and* reſpect, *than this can amount unto.*

I therfore humbly requeſt you to permit this ſlender Piece of mine, to fly up and down the Nation under the ſhelter *of your* noble Names; *and to indulge, and excuſe whatever* errors *or* weakneſſes *you may diſcover in it. I am conſcious of* ſome, *and the* curious Readers, (*eſpecially conſidering the* different Tempers *of theſe Times*) *it is likely may find* more. *But, I hope, this excuſe* (*which it hath from its* own Theme

and Argument) *will ſecure it from a-ny hard cenſure among* candid per-ſons, *and* Loyal Subjects; *that in ſuch a* ſeaſon *wherein every body* throngs *into the* Preſs *to expreſs a* loyal Gratitude, *my* lame Mephi-boſheth *put himſelf forward in the* croud *upon the ſame account. And it cannot but be a pleaſing ſight to thoſe who truly affect his Sacred Majeſty, to ſee* Loyalty *even* creeping *and* crawl-ing out, *to meet our* David, *when it cannot march in equal* pace *and* equi-page *with others, who have* ſtronger limbs, *and* better furniture. *And now, That the* God of wiſdom and counſel *may guide all your* con-ſultations, *into wayes of* healing *to the* Nation *in* general, *and* relief

relief *to all* honeſt Mephibo-ſheths *in ſpecial*, *thouſands of whom, without the interpoſition of his* Maje-ſties royal tenderneſs, *and your* concurrent moderation *to quali-fie the* extremities of Law, *are in danger to loſe far more, than* Mephi-boſheths proportion, *by that very Providence, which their* hearts *as much* deſired, *and their* hands *as much* contributed *to effect, as any whatſoe-ver to the utter ruine of* themſelves, *and their* Families, *and the* irrepara-ble loſs of the Church of God, *and* the Proteſtant Cauſe: *ſhall be the prayer of*

Honoured *Gentlemen,* *His* Majeſties *moſt loyal* Subject, *and* your *moſt affectionate* Servant,

Simon Ford.

Errata. Pag. 11. l. 15. r. *might*, *if*. p. 30. l. 8. r. *divers words*.

THE Loyall Subjects Exultation FOR THE Royall Exiles Restauration.

2 Sam. 19. 30.

And Mephibosheth said to the King, Yea, let him take all, forasmuch as my Lord the King is come again in peace to his own house.

THis whole *Chapter* which is the *Quarry* whence I have taken the *Stone* which I intend to lay as the *foundation* of this dayes discourse, is so notably suited in most of the considerable passages of it, to the *late occurrences* of Gods *gracious providence* in the restitution of our *gracious Soveraign*; that it is a matter of greatest wonder to me, to observe how exactly the *two Histories* run *parallell*. Insomuch that it were no hard matter for an *ingenious phancy*, by altering the Names of *David, Absalom, Joab, Abishai, Zadock, Abiathar, Shimei, Ziba, Mephibosheth, Jordan*, &c. into

The occasion of this discourse.

into others proper to our late affairs, to inſert *verbatim* the *greateſt part of the Chapter* into a *Chronicle* of *theſe Times.* Thus hath God by his wonderfull providence, to the aſtoniſhment of all the world, acted over this part of *David*'s *Hiſtory* again, in reference unto our *gracious Soveraign King Charles*; as if he would put it beyond diſpute or doubt, that *David* himſelf *the man after Gods own heart*, had not a *larger ſhare in that heart*, than *he*.

Differences between King *Charles* his reſtitution and King *Davids*.

Nay, give me leave to ſay, that in divers very remarkable circumſtances, our *Sacred Soveraign*, in this eminent turn of affairs, hath received certain *ſignall aggravations* of the mercy vouchſafed him, beyond *David*. As (1.) in reſpect of *difficulties, obſtructing the return of both.*

(1.) In the *difficulties* obſtructing the *one* and the *other*.

1. That *David* was driven out of his Kingdom by *one* Uſurper onely; ſo that with the death of that *one*, the quarrell was at an end: but *our Soveraigns* Royall ſeat was uſurped by a *Devill* whoſe name was *Legion*; ſo that no ſooner was *one* uſurpers power laid in the duſt, but there were preſently ſtarted *new* (and thoſe powerfull) pretenders to take it up.

2. That *David*, was excluded only in his own *perſon*, not in his whole *family*, and Royall *Office* too: but our Uſurpers, did not only baniſh the *King*, but all his *family*, and the very *Office of Kingſhip* too.

3. That *David* though he were baniſhed from *Jeruſalem*, and his *Royall Manſion*, yet was not wholly driven out of his *Territories:* but *our Royall Soveraign*, was wholly ſtripped of *all his Dominions*, and baniſhed into *forraign Lands*, and there, by the malice

malice of his perſecutors, hunted from place to place (as *David* formerly was, when *Saul* purſued him) like a *Partridg upon the mountains.* 1 Sam. 26. 20.

4. That *Davids* baniſhment (in all probability) was not as many *weeks*, as our Soveraigns was *years*, (for if it had, *Mephiboſheth* had been in a *naſty pickle* at his return, ſeeing the *Holy Ghoſt* tells us, *he had not ſo much as waſhed his cloathes, from the day the King departed to that day,*) and by conſequence this mercy *to our Soveraign* after *twelve years* baniſhment, vaſtly exceeds *Davids.* verſ. 24. of this Chapter.

5. And (conſequently from hence) it is plain, that *Abſalom* and his confederates could not have that *time*, and thoſe *advantages* to mould and modell a *party at home*, and confirm them by Honours, and Eſtates; and oblige them to a mixture of Intereſts; and ſtrengthen themſelves by *confederacies* abroad: but with *our Soveraign* the caſe was far otherwiſe, thoſe who expelled him, had time enough to purchaſe themſelves friends, by dividing his Inheritance, and the ſpoyls of the Nation among them; and to mix Intereſts with *forraign Princes*, by Embaſſies, and correſpondencies.

And therefore from all theſe, (and divers other ſuch circumſtances which might be alledged) the reſtitution of our *Royall Soveraign*, appears to have been a matter of far greater difficulty than *Davids* was.

(2.) In reſpect of the *way and manner* of effecting the work. (2.) In the *way* and *manner* of effecting both.

1. *David* was reduced by the power of an Army raiſed *by him for his own defence: our Soveraign* by

the power of *an Army raiſed againſt him*, and wonderfully overpowered into a ſubſerviency to thoſe attempts, which honeſt Patriots made for his revocation.

2. *David* was reduced by a *battell*, and that very *bloody*, which ended in the deſtruction of his competitor, and his forces: *our Soveraign* is recalled by *Parliament*, and reſetled in the *royall Throne* without a *blow-ſtriking*, or a *bloody-noſe* (as we ſay,) which is a very eminent amplification of the mercy, as you will ſee more anon.

Thus have you ſeen ſomething of the parallell opened before you, and therein may eaſily perceive, that, in point of *mercy*, and *miracle*, King *Davids* reſtitution came ſhort of King *Charles*'s.

Other differences wiſhed.

And I humbly begge at the hands of God, that the *diſparity* may yet farther appear, in theſe *two things more*, for the future.

1. That *his Royall Majeſty*, may have none of *Davids Sychophants* about him; *nor Sonnes of Zerviah* to inflame his ſoft and mercifull diſpoſition into unſeaſonable exaſperations againſt thoſe, whom the *ſenſe* of their own *miſcarriages*, the *conſcience* of their *duty*, and *aſſurance* of his *Royall goodneſs*, proſtrates at his feet. No *Ziba's* to ſteal away his heart by miſinformations and miſrepreſentations from *honeſt Mephiboſheths*, who (whatever their intentions may be miſconſtrued into) have *ſuffered more* in his *exilement*, and *done more* for his *enthronement*, than all the debauched *Hectors*, and fawning *Paraſites* in the Land: or engage his *Royall Prerogative* to Acts of *Injuſtice*, for the ſatisfaction of their own *avarice* and *revenge*.

2. That

2. That there may be no *Sheba* to blow *a Trumpet of Rebellion* to any party, whom either the ſuppoſed *inequality of favours*, or *diſappointment of expectations*, or æmulous *ballancing of deſerts*, may inflame into *diſcontents* and *diſtempers*. To prevent all which miſchiefs, I have choſen (God, I hope, directing my ſpirit in the choice) this *remarkable Text*; to ſhew us all, how *Loyalty* ſhould be *affected* in ſuch an eminent and wonderfull *Turn* as this, in the *example* of *one*, who *deſerved as highly* from his returning Prince *as any*, though he *fared as courſely*; and yet *crawles out as forwardly*, to meet him, and *welcomes him home as heartily as any*.

And Mephiboſheth ſaid unto the King, yea, let him take all, foraſmuch as my Lord the King is come again to his own houſe in peace.

Which words preſent us with

The Text divided.

1. A Royall Exiles Reſtauration; *David the King returning to Jeruſalem in peace.*
2. A Loyall Subjects congratulatory Exultation; *Mephiboſheth ſaid, My Lord the King is come again*, &c.
3. An hearty and affectionate demonſtration of the reality and unfeignedneſs of this Exultation; *Yea, let him take all, foraſmuch as my Lord the King is come again*, &c.

Upon all which, I ſhall *firſt* give you ſome *ſhort deſcants*, as they relate to the caſe of *David* and *Mephiboſheth*, or a returning King and a congratulating Subject: and *then apply* them to the caſe in hand, the *parallel providence* and *duty* of *this day*.

Part I. 1. And *first*, of the *first* Part. [*The Royall Exiles reſtauration.*] It was not long ſince (probably not many dayes) that *Abſalom* and his *complices* had committed a *double rape*, upon the *royall Throne*, and the *royall Bed* of King *David*: and the giddy multitude had from all parts of the Nation by *Arms* and *Addreſſes*, contributed to ſettle him in his uſurpation. King *David* was enforced to quit the *City*, and *pull down his ſails*, and (in a place of ſafety) to *weather out the preſent ſtorm*. Little did he think, when he Pſal.22 6. *went forth weeping*, chap. 15. 30. that he ſhould ſo ſoon have *returned with joy*: that thoſe who had ſo unjuſtly *caſt him out*, ſhould ſo quickly be ſo forward in a loyall contention, which of them ſhould contribute moſt to the *bringing of him home again*: that even *Shimei* himſelf, who had followed him in his departure, with all the curſes which a virulent tongue could utter, ſhould ſo ſoon change his note, and cry *peccavi*, and begg his pardon.

And will you know how all this comes to paſs? To omit the influence which the victory gained againſt *Abſalom* in the preceding Chapter, had upon the multitude, who uſually are directed in their *Hoſannahs*, and *Crucifiges* by ſucceſs: as alſo the *policies* uſed by *David* to incline the *people of Judah*, to recall him again, (whereof you have an account *Verſ.* 11, 12, 13, 14.) as being at beſt but *ſecundary cauſes*: without all queſtion, there was a remarkable *hand of God* in the managery of this buſineſs, which enabled *Amaſa* the Generall of the contrary part, to bring

bring off all the people with ſo unanimous a conſent, as if they had been *all* but *one man*, to invite the King back again, and *bow their hearts* at his *feet*. Verſ. 14.

Thus doth *providence* daily exerciſe its *prerogative* in the world, turning the *wheel*, upon which the greateſt concernments of Nations are wrought, according as it pleaſeth that God, who *ruleth in the Kingdomes of men, and giveth them to whomſoever he will*, Dan. 4.25. He breaks *their veſſels of honour*, and makes them up again, in a more glorious form than they had before: *he brings down the high tree, and exalteth the low tree, he dries up the green tree, and makes the dry tree to flouriſh*, Ezek. 17.24. Sometimes *he powreth contempt upon Princes, and cauſeth them* (*as* David in the preceding Chapters) *to wander in the wilderneſs*, Pſal. 107.40. And anon again *ſubdueth their people under them, and gives great deliverance to his Kings, and ſheweth mercy to his annointed*, (even to this very *David and his ſeed*) as *Pſal.* 18.47. to 50. he acknowledgeth. Jer. 18.4.

Which providence as it ſhould *amaze* us, ſo ſhould it alſo *teach* us this leſſon,

That juſt Authority however depreſſed for a ſeaſon, uſually recovers and gets up again: and unjuſt uſurpation however high and ſucceſſull for a while, ſeldome holds out long againſt a righteous Title.

Of which amongſt many other that might be given, you may take theſe *Reaſons*.

1. That certainly, (whatever *atheiſticall Politicians* think,) the *divine providence* doth in a ſpeciall manner intereſt it ſelf in the *Cauſes* and *Quarrells* of 1.

Soveraign

Soveraign Princes; as it concerns him more nearly than any other, to ſtand by thoſe who are deputed and commiſſioned by himſelf.

And indeed (except where ſome notorious provocations in a *Prince*, or his *Family*, prevail with him to take away his Commiſſion) common obſervation furniſheth the world with ſo frequent examples of divine Juſtice in this kind, that few obſerving men there are, but have faith enough to foreſee a Tyrants *ruine* in his *riſe*, from what hath ſo often been *formerly ſeen*. *Had Zimri peace who ſlew his Maſter?* was (it ſeems by 2 *King.*9. 31.) grown *proverbiall* among the *Iſraelites*, and objected to *Jehu* upon that account by *Jezabel*, as a *prognoſtication* of his *ruine*.

2. 2. There is alſo another Reaſon to be deduced *ex naturâ rei*, from the very conſtitution of all uſurpation it ſelf. For as in all *bodily diſtempers* there is a certain ἀκμὴ or *pitch*, whereunto when the inflamed humours are elevated, the diſeaſe ſpeedily comes to a *Criſis*, and afterwards declines and ſpends it ſelf by degrees of *receſſe* anſwerable to thoſe of its former *acceſs*: ſo is it in the *body politick*, thoſe humours which being inflamed, kindle it into inſurrections and rebellions, *waſt themſelves* again (of courſe) *by degrees*, after they have arrived at that *pitch*, to which the *utmoſt activity* of thoſe *Bontefeus* that *raiſed them* can *elevate them*, and *Gods wiſdome* thinks fit to *ſuffer them* to be *raiſed*.

3. 3. There is ſomething of reaſon alſo to be drawn from that *ſecret indignation* which people generally conceive againſt uſurped powers; upon account whereof,

whereof (though they be never ſo much courted, and flattered, and that by the moſt noble and obliging actions, yet) they frequently remember, that they have not their *own riders*, and ſecretly wiſh them *unhorſed*, yea, and frequently will attempt it upon every advantage. The *many headed beaſt* will not patiently be beſtrid by any, but its *own maſter*; *Bucephalus*-like, who would never ſuffer any to ſit him but *Alexander*.

4. To which (in the *fourth* place) it doth frequently prove advantageous, That *uſurping Powers* are fain (will they, nill they) to ſecure themſelves by ſuch *courſes*, as not only *diſtaſte the people*: but alſo *diſcover their own feares and ſuſpitions*. And it is not the leaſt provocation to them to attempt the *unhorſing of their Riders*, that they perceive their *fear* makes them ſit tottering and unſteady; and whiles (to ſit the faſter) they *claſp their legs too cloſe* to the *beaſt*, their *heels* doe them the diſſervice of exciting his *mettal* the more ſpeedily to *fling* them off.

5. (And laſtly) A *guilty conſcience* in an *Uſurper*, doth *emaſculate* that *courage* which is neceſſary to be put forth in *dangerous caſes*; and joyns with the *ſmalleſt* oppoſition from without: ſo that often times *Tyrants* are more betrayed by their *own fears*, than overmatched by *adverſe forces*: whence they themſelves are ready to give up all upon the leaſt ſenſe of a *declination of ſucceſſes*; and ſo come (like ſneaking cowards) to the moſt diſhonorable ends, very ſeldome having the courage ſo much as to redeeme an *inglorious life*, with a *glorious death*.

This commonly is the *fate of Uſurpers* (whether from *any*, or *all* of theſe cauſes) whiles *juſt Authority* is like the *Sunne* diſpelling thoſe *miſts* that cloud it, by degrees, and every day (like the houſe of our *David* in his conteſt with *Sauls* poſterity) *growing ſtronger and ſtronger*, 2 Sam. 3. 1. augmenting its Intereſts upon the growing diſaffections of the people to unjuſt powers, till at laſt, it tread upon the neck of all oppoſition. Thence it is that *baniſhed Jephthah* is fetched back again with more *honour*, than ever he was expelled with *injury* and *diſgrace*, Judg. 11. 7,8. and our *David* (in the Text) comes home to *Jeruſalem* with more *tears of joy*, than there were *tears of ſorrow* ſhed for his expulſion: that the joy of ſuch a providence works ſuch miracles among the people, that *old Barzillai* (though he have *loſt all his ſenſes* through age, yet) recovers ſtrength enough to travel forth to congratulate his *Sovereign*: and *lame Mephiboſheth*, upon ſuch an occaſion, can make a ſhift to *crawl out* to welcome him to his houſe again. Which brings me to my *ſecond* part,

ver. 35.

Part II. *The Loyal Subjects* congratulatory exultation. [*And Mephiboſheth ſaid to the King*, &c.]

Wherein we will obſerve,

1. The *Perſon* thus joyfully congratulating his Sovereigns return, *Mephiboſheth*.

2. The *particulars*, which he gratefully inſtanceth in, as the *amplifications* of his joy and thankfulneſſe; of which *every word* bears a part.

1. *The*

1. *The King:* (the *Perſon* he congratulates.)
2. *My Lord:* (the *Relation* he had to him.)
3. *Is come again:* (the *mercy* that befell him.)
4. *To his own houſe:* (the *Place* of his arrival.)
5. *In Peace:* (the *manner* of his reſtitution.)

Of all which ſingly in their order. And

1. The *perſon* congratulating

Firſt, *Of the Perſon* thus rejoycing and congratulating, and that is, *Mephiboſheth.*

But who is this *Mephiboſheth* that among all the perſons that congratulated *Davids* return, and triumphed in it, he is moſt taken notice of?

1. It is (for ought we can find to the contrary) very likely, he was the *only* remaining *Iſſue* of *Saul*, the *former King:* and therefore one who if he had minded his own advancement (as *Ziba* maliciouſly ſuggeſted, with great appearance of probability, but that the Holy Ghoſt vindicates him, *Chap.* 16. 3.) have made his advantage of *Davids* abſence, and (as the *Heir of the Crown* by right of inheritance from *Saul*) have *angled* fair for it in theſe *troubled waters*, had he been ſo minded.

2. *One* who (without all queſtion) was not ſo deſtitute of intelligence, but that he knew that he was *accuſed to David* under the pregnant ſuſpitions of ſuch a deſign; and ſo farre judged guilty, by the *King himſelf*, that he had already given away *his Lands* as forfeited to the *Crown*; and he might have had cauſe enough to doubt, that his *head* muſt have gone next. Chap. 16. 4.

3. Once more, *Mephiboſheth* was a perſon, but *juſt now highly diſobliged by the King.* For when he had opened his caſe, and cleared his innocency to *David*

in the matters which *Ziba* had ſuggeſted; and had *prevailed* ſo farre upon him that he appears inclined to think him *innocent*; yet he is *taken up ſhort*, and anſwered with a *check*, and a *confirmation* of the former *unjuſt ſentence*, to a *full moiety*, in ſtead of expected *reparations*. And yet this *Mephiboſheth* is the perſon that thus congratulates his Sovereign. [*Mephiboſheth ſaid to the King*, &c.] Hence we may obſerve,

That a true and loyal Subject values his Sovereigns good above his own. As *Mephiboſheth* here doth. And a fair copy *he* had, to write after in the example of his *father Jonathan*, who (whiles *David* was onely *Rex deſignatus*, appointed and deſigned by God to the ſucceſſion of the Kingdom; and although as *Saul* tells him, 1 *Sam.* 20. 31. that *he had choſen the ſonne of Jeſſe to his own hurt*, and that *whiles he lived, he ſhould not be eſtabliſhed, nor his Kingdom*; yet) upon pure conviction, that God had ſettled the Kingdom upon *David*, he is contented to ſit down a private man, and baulk all his *poſſibilities of a Crown*, and adventure his *Fathers* higheſt *diſpleaſure*, and his *own life* too to ſecure *his*, who ſtood between him, and his ſucceſſion. And indeed, *Loyalty* hath ever accounted it the next honour to *Martyrdom*, to ſacrifice its deareſt Intereſts for the ſafety of *legitimate Princes*. Whence Chriſt argues (as from a received *principle in Nature*) *That if his Kingdome had been of this world, then would his ſervants fight*, and adventure their deareſt blouds for his preſervation, *John* 18. 36. So did *Abiſhai* interpoſe in that remarkable danger which *David* was expoſed to, from *Iſhbi-benob one of the ſonnes of the Gyants*, who made

made full account to have killed *David*, 2 Sam. 21.16. And in the ſame Chapter, you have a liſt of *thirty* of *Davids Worthies*, who are recorded for nothing elſe, but *their loyal valour* in defence of their *Sovereign*. And how prodigal in the battel (preceding my Text) between *him* and *Abſalom*, are the whole body of his Army of their own blouds, that they may preſerve *the light of Iſrael* from being *extinguiſhed*: and they give a reaſon for it, *for* (ſay they) *thou art worth ten thouſand of us*, Chap. 18. 3. which leads me,

2. To the conſideration of the *amplifications* of *Mephiboſheths* joy and thankfulneſs, whereof the *firſt* is the *Dignity of the perſon*, whom *Mephiboſheth* thus congratulates. 2. The particulars amplifying the congratulation.

1. *The King.*] A name (certainly) of more honour in the *Scripture*, than our *late Times* would afford it. Inſomuch that we hardly finde *Sovereign Authority* any where expreſſed under *any other ſpecifical Title in the Bible*. To be ſure (if *Scriptures* may judge this controverſie) *Protectors and Keepers of the Liberties*, will hardly paſſe among *Chriſtian names of Supream Governours*. It ſeems that *State-hereſie* that makes no other account of *Kings*, than of ſo many *Lions* and *beaſts* of prey, *born to be taken and deſtroyed* for uſurping *the Sovereign Authority of the People* (as our Times have learned to cant it) and *infringing of the free-born fellow-creatures natural Liberty*, was not received amongſt thoſe inſpired penmen of the *Holy Ghoſt*, and therefore deſerves to be reckoned among the *Apocryphal* revelations of *another ſpirit*. I am ſure, that the *firſt Governour* whom God ſet over his *own People* was a King, *Moſes was King in Jeſurun*, Deut. 33.5. and afterwards when 1. The King.

the Government was *dwindled into Judges*, (during all which time they had many wofull experiences of the miſchiefs of ſuch precarious, uncertain, and temporary Governours) God reſettles the Commonwealth in a *ſucceſsive Royalty*. And it is mentioned as a great judgement upon that Nation, and in-let of many miſchiefs into it, more than once in that Book of *Judges*, that there was *no King in Iſrael*.

Chap. 17. 6. 18. 1. 21. 25.

And no wonder, that that Government hath ſo much countenance from *God* amongſt men; ſeeing it bears ſo great a conformity to that which *he himſelf* exerciſeth over all the world, the affairs whereof he manageth in a *Kingly way*, Pſal. 47. 6, 7. And the moſt *noble Society*, and *body Politick* in all the world, (which conſiſts of the moſt ſelect parts) I mean the *Church*, he hath ſettled in the ſame way under *Jeſus Chriſt*, *as King of Saints*, Apoc. 15. 3. and (for the more effectual adminiſtration of that Authority) hath given him alſo the Monarchy of all the world, and made him *King of Kings, and Lord of Lords*, *Apoc.* 17. 14.

Εἷς κοίρανος ἔστω. Εἷς βασιλεύς. —*Nuſquam libertas gratior extat. Quàm ſub Rege pio.*—

In a word, let us ask the general opinion of *mankind*, and we ſhall find, that Kingſhip will carry it from all Governments by a *major* vote: it being farre more eligible (in common reaſon) to ſerve *one* maſter, than *many*. And therefore it is no wonder, if after the ſad experience of the many miſchiefs of *Oligarchy* in theſe *Nations*, the *genius of this people* inclines them to receive a *King* with no leſſe joy than *Mephiboſheth* did, whoſe *firſt* amplification of joy and gratitude for the mercy in the Text is, that the Perſon reſtored was the *King*.

2. But

2. But it is not a *King* of every ſort and ſize that deſerves or obtains the congratulations of *Loyall* (if diſcerning) *Subjects*. And therefore *Mephiboſheth* amplifies his joyfull congratulation, by a ſecond emphatical title [*my Lord*] which imports not onely *Sovereignty of Authority*, but *unqueſtionableneſſe of Title* to that Authority. And truly, the word [*King*] ſounds odly without [*Lord*] and [*Lord*] as ill, without [*my*] before it. He that is a *King*, if he be not a *Lord* too, inveſted with a *Sovereign Power*, as well as a *Sovereign Title*, will be but (as he ſaid of *Pompey*) —*Magni nominis umbra*, the *ſhadow of a King* without the *ſubſtance*. [*King*] without [*Lord*] ſounds too *low* and *flat*, to command *honour* and *ſubjection*; and [*Lord*] without [*my*] ſounds too *forraign*, and *irrelative* to challenge *love* and *cheerfulneſſe in ſubjection*. A *Power of Law* is no leſſe than *every rational Subject* will allow to him with whom he depoſiteth the Truſt of his life and eſtate, ſeeing without it that *truſt* were *vain*, as wanting a neceſſary requiſite to the rendring it effectual: and *a power above Law*, no *juſt Prince* layes claim to. Yea, the very nature of *Loyalty* and *Allegiance*, as well as the words themſelves, declare the limits of the Sovereigns power, as well as the peoples obedience. Let no man therefore part [*Rex*] and [*Dominus*] *King* and *Lord*, which *God* and *Law* have *joyned together*: For he that is not *Lord*, will not long be *King*. And let them that either *King* or *Lord it* over a people, take heed how they part [*my*] from *either*. For he that *Lords it* higheſt, is very unſecure, both as to his *peoples love*, and his *own ſafety*, if he hold it only by *Power*, and not *Title*. An

2. *My Lord.*

unjuſt

unjuſt exactor of my obedience, though he may overpower my *body*, and command my *eſtate*, ſhall never conquer and ſubject my *heart*: I ſhall *obey him*, whiles the rod is over my back, becauſe I *love my ſelf*, and ſhall be loath to *hazard* by a *peeviſh pertinacy* what I may *ſecure* by an *unſignificant compliance*: but I muſt not be thought to be ſo farre enamoured on my *chains* and *fetters*, as to be contented to wear *them* any *longer* than till I can *knock them off*; or to think any obedience any longer *due* to an *Uſurper*, than till I can with ſafety *deny* it.

But a *lawfull Prince*, as he hath a *right to command*, ſo (whiles he commands nothing, which is countermanded by God) forfeits none of his commands, for want of a *will to obey*. A *rightfull Sovereign* ſets up a *Throne* in every *heart*, where he rules by *love*, and commands obedience by its influence. Eſpecially where the *Title* of a *Sovereign* is founded on a *lineal deſcent*; and the perſon inveſted with royalty is not *Rex factus*, but *Rex natus*, not beholden to *humane Creation*, but *hereditary ſucceßion*: for to ſuch an one *Allegiance* is founded in *Nature*, and flows forth by a kind of *Inſtinct* towards a *native Prince*, as *dutifulneſſe* and *reverence* do towards *natural Parents*; and common reaſon tells us it is due to the *Pater Patriæ*, as well as *Pater-familias*, the Father of the *Countrey* as well as of the *family*; who is *my Lord* and *thine* (whoever thou art that art born within his Dominions) and entituled to the love and obedience of us all (in a ſort) as *God* himſelf is to the *Sovereignty of the Creatures* upon the account of their very *being*, which they *receive* under his *influence*, and *enjoy* under his *Protection*. In a word, a *King* who *Lords-it*,

Lords it, by ſuch a *Title*, is certainly the moſt welcome of any, to a *Loyal Subject*; ſeeing *David* (who had not that advantage) was (upon his royal relation, though founded upon another bottome) ſo welcome to *Mephiboſheth*: eſpecially when *returned from ſuch an exilement*; which is the *third amplification*.

But before I enter upon that, I muſt crave your leave to ſchool a *ſawcy interrupter*, who (me thinks) accoſts *Mephiboſheth* thus, *O man! why doeſt thou worſhip thy fellow-creature? Thou ſhouldſt not ſay* [*my Lord the King,*] *but* [*thou, O man, whom they call King.*] To whom, I make no queſtion, but (if ſuch *Phanaticks* had at that time had a being) *Mephiboſheth* would have anſwered after ſome ſuch manner. *But* [*thou, O man, whom they call Quaker,*] *doſt thou not know that Titles of honour to Gods deputies are derived by God together with the dignity unto which they belong? Doth he call them gods, becauſe they are deputed in his place to repreſent himſelf, and doſt thou not then put an affront upon God, whiles thou rankeſt his vicegerents with other men? Go, ſawcy Clown, and learn, that Religion is no enemy to good manners: if it were, God himſelf would not have enacted a ſpecial Law to enjoyn that honour to our ſuperiours, which thoſe Teſtimonies are neceſſary to expreſſe. Mean-while, aſſociate thy ſelf with thy fellow-creatures, (if at leaſt thou canſt find any as void of civility as thy ſelf to aſſociate withall) and leave Kings (and Subjects too of a better temper) to teſtifie their mutual reſpects and ſatisfactions in ſuch a way, wherein the fullneſs of the heart moſt naturally uttereth it ſelf. And know, that although Kings be equally related to God (as*

Object.

Sol.

creatures) *with others, yet they are not Quakers fellows; at leaſt, till it better appear, that as God made other men, and Kings alike, ſo he made Kings and them to be Hail fellow, well met.*

And now (having vindicated *Mephiboſheths courtſhip*) I am at leiſure further to conſider his *Congratulation*, in the third *Amplification* of it, the Kings Reſtitution. For ſo it follows, *My Lord the King*

3. *Is come again*

3. *Is come again.*

A *good King* is welcome to his Subjects *at all times:* but *doubly* welcome after an *uncomfortable abſence.* Certainly, *Mephiboſheths* joy ſets a like Emphaſis upon *rediit*, as upon *Rex.* And, indeed, how could he do otherwiſe? For what comfort is it to this *Hemiſphere*, that there is a *Sunne in the firmament* (except that partial comfort, which the hopes of his return feed us withall) whiles he is *abſent from it*, and beſtows his light only in *another?* And (becauſe we look upon that creature, as *ſo comfortable*) how wearyſome is a *Winters night* which detains him, but a little longer than ordinary, from our eyes! But ſhould that befall us, which they ſay is uſual with the remoteſt *Northern* and *Southern climates*, that we ſhould want the Sunne for *half an year together*; how think you, would ſo *long an abſence* ingratiate his *returning beams* unto us! What *crouding* would there be at his returne, to *ſalute* his firſt riſing? And what a kind of ambitious conteſt would it occaſion (as with the *Perſian Lords* in the Story) *who ſhould diſcover him firſt?* In a like *pride* and *gaiety* of affection, do we find *Davids* loyal Subjects (in this *Chapter*) ambitiouſly contending, which of them ſhall outrun the other, to help forward his deſired return. So doth

verſ. 20, 41, &c.

God

God ſometimes uſe to whet our appetites by *faſting*, to thoſe diſhes, which (whiles they are our daily food) *flat* and *blunt* the ſharpneſs of our *ſtomacks* into a kind of *anorexy* or *inappetency*.

Hence alſo we may learn, what a vaſt *difference* there is between a *juſt Prince*, and an *uſurping Tyrant*; that when the *one* abſents himſelf, or is otherwiſe ſeparated from a people, they *curſe* him with a *good wiſh of fair weather after him* (as we ſay) as one *whoſe room is more acceptable than his company*. But in the detention of the *other*, eſpecially for any unuſual quantity of time, how do the *clouds* that *ſit* upon every *countenance*, and the *dews* that *fall* from every *eye* declare, how welcome the *royal Sunne* would be to *diſpel* the *one*, and *dry up* the *other*! Yea how doth the *nimbleneſſe of their loyal affections* (that think every minute an age, till they enjoy their beloved object) chide the *ſlowneſs* of *Times motion*, becauſe he makes no more haſte to make them happy.

Phoſphore redde diem; quid gaudia noſtra moraris?
Cæſare venturo, Phoſphore redde diem.

Thus doth *Mephiboſheth*, from whoſe heart his Sovereigns baniſhment had baniſhed all joy (*for* the holy Ghoſt tells us, *he had neither dreſſed his feet, nor trimmed his beard, nor waſhed his cloaths from the day that the King departed*) eccho out this *rediit* with unſpeakable affection, *My* Lord the King is *come again*: and (which further raviſheth him) *ad domum ſuam*, (the fourth amplification.)

4. *To his own houſe.* Which clauſe certainly (as it neceſſarily inferres a *propriety*, which *David* had in his *royal Palace*, before his excluſion; much contra- 4. *To his own houſe.*

ry to the Doctrine of our Antimonarchical times, which gave new names (ſcarce Chriſtian, I doubt) to all places and things that called the *King*, Maſter: [his *Houſes*, were the *Commonwealths houſes*; and his *Lands*, the *Commonwealths Lands*; his *Woods* and *Forreſts*, *Parks* and *Chaſes*, the *Commonwealths* forſooth] and (as for *Houſes*) had *Davids* Subjects been ſo skilfull in deſtroying, as ſome others have, and had as much time to do it, he had hardly had an houſe left in being, and *Mephiboſheth* might have added one particular more to his gratulation; *That the King had an houſe of his own*, ſtanding, to *return unto*; I ſay as this clauſe [*his own houſe*] eſtabliſheth the *Propriety of Kings* in their *royal Poſſeſſions*: ſo it) denotes the *full* and *entire reſtitution* of *David*, not only to his *Kingdom*, but to his *home*; together with the *ſecurity* of his *preſent condition*, which he was now reſtored unto. Mens own houſes, in time of dangers, are places where they *play leaſt in ſight*, as being moſt likely to expoſe them to every obvious ſearcher.

A *comfortable change* (certainly) to *David*, who a little while ſince had almoſt quite baniſhed the hopes of ever ſeeing home again, as he declares to *Zadok*, Chap. 15. 23, 24. And therefore by how much he had *longed* in his abſence (though no queſtion he was all that while a moſt welcome gueſt to his Subjects houſes, where his occaſions caſt him) after the enjoyment of this home: by ſo much muſt his joy be improved at his firſt ſtep over that deſired Threſhold.

And no leſs comfortable was the conſequent of it to his *Subjects*, who now knew *where to have him*, whom before (becauſe he was ſometimes here, and ſometimes there, as the exigency of his deplored affairs

fairs required,) they could not tell how to repair unto, either to crave *his juſtice*, or expreſs *their duty*. So that undoubtedly *Mephiboſheth* was but *one* of thoſe *thouſands* of loyall Subjects, who (in his abſence) had *looked wiſhtly* towards the *royall Palace*, as degraded into a condition below the meanneſs of a *plebeian cottage*, by reaſon of the vacancy of its *Royall Maſter* and *Inhabitant*: and now rejoyced to ſee the *doores fly* open to receive him in again. Eſpecially conſidering the *manner* of his reſtitution, the *laſt particular* of this joyfull congratulation of *Mephiboſheth*; it was

5. *In Pace*, (the moſt emphaticall word of all the reſt) *My Lord the King is come again to his own houſe* [*in Peace.*]

The *Hebrew word* which we render *peace* is [*Shalom*] which being a word of a large extent, (and therefore uſed in ſalutations as the *compendium* or abridgment of all good wiſhes) may be interpreted in this place in a threefold latitude.

1. *In peace*, that is in the *glory*, *ſtate*, *and magnificence* which is moſt agreeable to *Peace*. In *warre* all things are cloathed with a diſmall *neglectedneſs*; mens very *garbs*, and *habits*, and *poſtures* are compoſed to the dolefulneſs of ſo *uncomfortable a condition*. But *Peace* diſplayes all the *riches*, *pomp*, *gallantry*, and *magnificence* of a Nation, ſo that *David* returning in *peace*, is attended to *Jeruſalem* with ſuch *pomp*, and *glory*, as declared how *glad* his Subjects were in their *hearts*, by the *gayneſs* of their *habits*. And indeed (however in a *Theologicall conſideration*, ſuch exuberancies of gallantry as the State of ſuch *royall proceſſions* doth call for, be but a vain and emp-

ty thing, μεγάλη φαντασία, (as the pompous entrance of *Agrippa*, and *Bernice* is called, *Act.*25. 23. a *great phantasie:* and *Princes* in all their magnificence, are never the more accepted of *God*, or spirittually happy) yet are not such considerations as these, sufficient to inferre the *banishment of them*, from the *politicall use*, which (upon extraordinary occasions especially) all *Princes* make of them. For, besides that the *credit of Princes* is hereby much advanced among *forreigners:* it is but meet that such an equipage should sometimes be made use of, to guard the *persons of Princes* from the bold *approaches* of *inferiours*, who might otherwise mistake their *Soveraigns* for their *Companions.* Thus the *Sunne* weares his beames not only to *warm, enlighten*, and *impregnate* the earth, but also to *guard* his own *glorious body* from the too sawcy approaches of every inquisitive beholder.

2. *In Peace*, that is in *personal safety*, which no question, had been much in danger during that state of *warre and confusion*, wherein he had lately been. His Army indeed, had taken care to keep him out of the danger of swords and arrows in the battell, when by a friendly and loyal violence they shut him up in a garrison, *chap.* 18. 3, 4. But yet, in so grand a rebellion, and general disaffection of his seduced people, what walls could secure him from the *poysoners drugg*, or the *Assassinates dagger*, which without doubt, were in readinesse to do execution any where, as opportunity should court them thereunto. It was *David's life* which was the only obstruction to *Absaloms ambition*, and therefore we cannot suppose any way was left unattempted to take away that? And yet, so Divine Providence watched

ed over *David*, that not an *haire of his head* is touched, by any ill-meaning hand, and he returnes ſafe both in life and limb, and in this reſpect alſo, *In peace.*

3. (And laſtly,) *In Peace*, that is *in quietneſſe* and without *obſtruction* or *diſturbance.* Many *weapons* were lifted up againſt him to *drive* him *away*, and *many* a *curſe* (beſides *Shimei's*) ſent after him, as he *fled*, by diſloyal conſpirators. But now every *ſword* is *ſheathed*, and every *mouth* is *ſtopped*, except thoſe that either *ſhout* for *joy* or *ſue* for *pardon.* The way to his Royal Palace was now crowded with *peaceable*, and *cheerfull ſpectators*, and not with *tumultuous*, and *ſeditious rioters*, as when they forced him to fly for his life, and leave both Gods habitation, and his own to their mercy: and nothing *obſtructs* him in his paſſage but the confluence of a loyal crowd who flocked about him to feaſt their eyes with ſo welcome a ſpectacle. And upon this account alſo, was it no ſmall joy to *Mephiboſheth* that *David* was *returned in Peace.* Hence Obſerve,

A peaceable Reſtitution of an exiled Soveraign, is a mercy of the largeſt dimenſions both to himſelf, and his Subjects.

And being ſo, no queſtion but it cals for all poſſible demonſtrations, of reall and affectionate joy and gratitude, which brings me (*at laſt* though you may think ſomewhat *long firſt*, if you conſult the Hour-glaſs; which (yet) I would hope, at ſuch a time as this, no good ſubject will do, ſeeing your patience on this day is a piece of loyalty to your Soveraign) to the third part of my Text *Mephiboſheth's reall demonſtration* of the ſincerity, and heartineſſe of his *Part III.*

joy,

joy, in theſe words, *Yea, let him take all, foraſmuch*,&c.

Where I cannot but take notice of an *Emphaſis* alſo in *every word.*

1. Yea. 1. [*Yea,*] as it imports a *contented conſent* to the *hard* (for that is the *ſofteſt* epithete I can give it) *ſentence* of *David,* pronounced againſt him in the *preceding verſe:* together with the *mildneſſe* of his ſpirit and *compoſedneſſe of his paſſions,* notwithſtanding the *harſhneſſe* of the *manner* wherein *David* paſſed that ſentence, hath an *Emphaſis* in it. And

(1.) The *former import* of *the word,* lends us this *ſeaſonable note*;

That the moſt contented loſer by his Soveraigns Reſtitution, is the moſt reall and loyal rejoycer in it. It was not ſo much for *Ziba* that *got* a fair eſtate by *David's reſtitution* to rejoyce, as it was for *Mephiboſheth* who loſt it. Poſſibly *Ziba's* joy was more *frolick* becauſe he was *tranſported* with his *gaines:* but *Mephiboſheth's* was more *hearty* becauſe it was not *abated* by his loſſes. *Ziba's* joy was terminated in *himſelf,* though pretended for the *King*; and *Mephiboſheth's* in the *King* with the neglect of *himſelf.* We uſe to indulge loſers ſome eruptions of paſſion, (as our common Proverb tels us,) *they muſt have leave to ſpeak*; becauſe *natural ſelf-love* will hardly digeſt a conſiderable dammage without ſome evidence that it hath a ſenſe of what hurts it: and (by conſequence) it muſt needs be a *tranſport* beyond the ordinary ſtandard of *nature,* which in *loſſes* ſo calmes all exorbitancies of paſſion, as if they did not concern a man at all, and makes him *rejoyce* as truly, as if he had no *cauſe* at all to *grieve.* And ſuch was this of *Mephiboſheth,*

phiboſheth, wherein his loyal heart forgets that his eſtate or intereſts were concerned in *the judgment*, for joy that he once more beheld in ſafety his *Soveraign that gave it*. Alas! how many mens loyalty, (who upon ſuch a providence as this, are even tranſported into a degree of that *laughter*, which, *Solomon* ſaith, *is mad*: and *mirth*, which *doth it cannot tell what*, Eccl. 2. 2.) might juſtly fall under *ſuſpicion*, upon this conſideration, that either the *expectation of greatneſſe*, or hopes of *reparation* and *revenge*, layes on the *fewel* that makes ſuch a *blaze*? Whereas indeed, there is more true and noble fire of loyal joy kindled in the breaſts of thouſands, (though it make not ſuch a *crackling noiſe*,) who are (with *Mephiboſheth*) not only contented to *receive no advantage* from the providence, but alſo to *ſit down conſiderable loſers*; and *ſome* (which God put into the heart of his *gracious Majeſty* to conſider) by ſuddain ejections and revengefull proſecutions *expoſed to utter ruine*, who have done as *conſiderable ſervice* as any whoſoever, towards the *ſetting affairs* in the *poſture* wherein now they *are*, and now *rejoyce* in them as much.

(2.) The *ſecond* import of this word *Yea*, preſents us with this *Obſervation*.

That even injuries and wrongs from lawfull Soveraigns, are by private Subjects to be ſwallowed, with a calm and ſedate conſtitution of ſpirit.

David handles *Mephiboſheth* roughly both in the *manner* of his ſpeech, [*Why ſpeakeſt thou any more of thy matters? I have ſaid* (q. d.) *Thy doom is this, which I am reſolved to ſtand to, and therefore trouble me no more about it.*] Thus (even amongſt good men) in high place, is *Solomon*'s ſpeech too

frequently verified, that *whiles the poor useth intreaties, the rich answereth roughly*, Prov. 18. 23. And also in the *matter* of it. *Thou and Ziba divide the lands.* One would have thought that *Mephibosheth*, had reason enough to reply, *Nay, my liege Soveraign, that is hard measure.* If *upon better information of my innocence* your Majesty be *so farre satisfied, as to revoke your former Judgment* in part, *why not* altogether? *If* Ziba *upon conviction of sycophancy, and false accusation be worthy to lose* half *of his unjustly acquired estate, he is not worthy to enjoy* any; *seeing the one half is equally the price of that sycophancy as the other. And if* Mephibosheth *(now cleared in his royal Soveraignes own conscience) be worthy to be restored to one* half *of his estate, why not to* all? *Though the* injury *be lesse to* me, *yet the* injustice *in it self is no lesse to the* King *to deprive an innocent person of the half, then of the whole.* But *Mephibosheth* waves all such pleas, and mildly answers, *Yea, let him take all*, &c. No *passion*, no nor just *expostulation*, no undecent or discontented *carriage* towards his *Prince*, is here; but a quiet and contented *swallowing of the injury:* whether, because he saw *his Soveraign* in some more than ordinary *transport of heat*, and therefore judged it not seasonable to cast any more *oyl* into the *fire*: or (which is most likely) because he was so full of *loyal joy* for his *restauration* that he minded his *own Interest* least, I will not positively determine. This is certain that βυσσινὰ ῥήματα, *silken words* become the *Subject*, when the *Soveraign* speaks *iron and steel. For by long bearing* (saith *Solomon*) *a Prince is best perswaded, and a soft answer breaketh the bones*, Prov. 25. 15. And the carriage and deportment must be answerable.

anſwerable. *If the ſpirit of the Ruler* (ſaith the ſame *Solomon*) *riſe up againſt thee leave not thy place*, (i. e. fling not out of the preſence in paſſion and diſcontent) for *yeilding pacifieth great offences*, Eccleſ. 10.4.

2. A ſecond *Emphaſis* is in the word *Him*, yea, let [*Him.*] And who is it to whom *Mephiboſheth* is ſo generous? Who, indeed, but *Ziba* his *treacherous ſervant*, who had wrongfully accuſed him of ſtaying behind at *Jeruſalem*, upon a *traiterous* Deſign of uſurping the *Crown*; and ſo attempted to deprive him at once of his *eſtate*, and his *life*? And one who had prevailed in the *one* already, and it was not for want of malice in him, that he had not alſo prevailed in the *other*. 2. Him.

Who would not have thought rather, that *Mephiboſheth* ſhould have ſaid? *Though the loſſe of my eſtate doth not trouble me, ſo long as my eyes behold the King returned in ſafety, yet that* Ziba *(of all men) ſhould enjoy it, this goes near me. That ſuch a treacherous villaine ſhould not only eſcape the gallows (which he deſerves) but wear thoſe feathers which he hath plucked from me without any reſtitution, or reparation made for the wrong he hath done me, this is hard. If my Lord the King will take the Lands himſelf, or beſtow them upon any other of his ſervants, content: but let any man rather enjoy them, than* Ziba. But we hear not a word of this neither from *Mephiboſheth*, but the quite contrary. Yea, rather, (ſaith he) *let* (even) *Ziba take them, ſeeing my Lord the King is come back again to his own houſe in peace.*

How doth a true zeal to publick good drown all thoughts of private revenge! Let men pretend to never ſo

much loyal joy and gratitude upon ſuch an occaſion as the *Text* and the *Time* preſents us withall, yet where they diſcover an *exaſperated* and *revengefull* ſpirit, and take all advantages to proſecute it; they muſt give me leave to tell them, that I doubt they are no *Mephiboſheths*, but *ſonnes of Zerviah* rather, *with whom* (I hope) *our* David *will have little to do.* I Ver. 22. fear me, *ſuch mens joyes* will make *their Soveraign mourn*; who fetch *fire from Hell* to kindle their *bone-fires*, and *fewel* them with the *ſpoyles* of (to ſpeak at the mildeſt rate) no worſe Subjects, than *themſelves.*

Once more, (for this rare example cannot without wrong to it ſelf, and you, be ſlightly paſſed over) Obſerve hence,

That the Reconciliation of a Soveraign and his Subjects, ſhould (if their ſpirits be rightly tempered) work a through-reconciliation between the ſubjects themſelves. We uſe to make *marriage feaſts* the occaſions, and ſeaſons of reconciling the differences between *thoſe of the Kindred* who are joyntly concerned in the joy of ſuch a Providence. Davids *return in Peace*, was the *marriage* of himſelf, and his Subjects, renewed after an *unkind Divorce.* And *God-* Ver. 22. *forbid* (ſaith *David* himſelf) *that ſo good a day as this, ſhould be ſtained with revenge* though upon a *Shimei*, the worſt of Traitours. And, (in imitation of him) *nay then*, (ſaith good *Mephiboſheth*) let (even) *Ziba* and me, ſhake hands, the *beſt of Maſters* with the *worſt of Servants*, though I *ſit down with the loſſe*, and he *with the gain* of a fair eſtate. And indeed, as we account it a good Argument in *Divinity* to inferre our *love*, and (conſequently) our *reconcile-*

reconcilement to our *Brethren*, becauſe our *common Father*, (*God*) through his Sonne *Jeſus Chriſt*, *loves* and is *reconciled* to us *all*: ſo ought it likewiſe to be a good *Political* Argument to conclude the meetneſſe and fitneſſe of full and entire reconciliation and friendſhip among the *members of the body Politick*, from the re-union of the *Royal Head* to them *all*. The *marriage* of the *Parents*, the *Prince* and *Commonwealth*, ſhould make the children of both *venters*, (whether *Royal*, or *Parliamentary* breed,) to love and live as friends together.

3. Next [*him*] comes the word [*Take*] into conſideration, with the *Emphaſis* which it carries. Which *word* farther exemplifies *Mephiboſheths* cheerfull and contented condeſcenſion to theſe hard conditions. 'Tis not *rapiat*, let him *get it as he can*; when I cannot help it, I will deſiſt and reſt contented. But 'tis *accipiat*, (for ſo the word moſt frequently ſignifies) in the milder ſenſe; and we render it *let him take*. *Q.d.* he ſhall not have it, only by my *Lord the Kings ſentence*, and be put in *poſſeſſion* by the *Officers of Juſtice*; but alſo by my donation, and ſurrender, if *my Lord* will have it ſo. I will *cut a Turf* my ſelf, and *ſeize him* of the Lands in perſon. 3. Take.

לקח *accepit. & dono accepit, frequenter.* Aquila, LXX. *accipit.* Vulg & Junius.

How free and voluntary is loyal affection in all the expreſſions of it! He that will do no more for his Soveraign than is *forced* from him; that puts his Prince upon [*rapiat*] *let him catch what he can*, inſtead of *Mephiboſheths* [*accipiat*] *let him receive, what I can beſtow upon him*, when juſt occaſion requires; is not ſo much a *Subject* to his *Prince*, as to his *Purſe*. May *our Soveraign* never have cauſe to make triall of his Subjects affections by *voluntary*

bounty: or if he have, may he meet with *ſo much of it* in the *moſt free* and *ingenuous expreſſions*, as that his exigencies may never tempt him to thoſe *extraordinaries* which may render him obnoxious to popular diſaffections.

4. *All.* 4. We have not yet done with the *emphaticalneſſe* of *Mephiboſheths* grant. For although we have had *divers* already under conſideration, yet [*All*] is to come, which indeed compriſeth more than *all* the *reſt*. He ſaith not only, *Let him take half* (as my Lord the King hath judged) but [*All.*] So little did it trouble him to be *half undone* by the Kings Reſtitution, that he ſeems to be diſpleaſed with what was *left him*, becauſe it rendred the reality of his loyal Joy, leſſe conſpicuous and demonſtrative.

How exceſſive liberal is Loyalty, when it is ſpirited by Love? A *beloved Prince* can never *want*, whiles a *Loyal Subject* hath what to *give*. He that was ſo liberal even to *Ziba* upon *Davids account*; What do we think he would have done for *David himſelf?* I confeſſe, I cannot ſee, how the expreſſion could have admitted an enlargement, had the caſe been *Davids*, as now it was *Ziba's*; except he had added old *Jacobs* congratulation to his ſonne *Joſeph*.

Gen. 46. 30. *Now let me die, ſince I have ſeen thy face, becauſe thou art yet alive.* And doubtleſſe *Mephiboſheth* had love enough to his *Sovereign* to have parted not only with *his Eſtate to him*, but *his life for him*, if need required. I can hardly (you ſee) get free of this *word*, I am ſo taken with it. O *bravely ſaid, noble Mephiboſheth!* what ſpecial *mark of obſervation*, doth this *paſſage* of thy *Hiſtory* deſerve, where *ever*

it

it ſhall be read to the worlds end? When *Araunah* beſtowed a farre leſſe gift upon King *David*, a while after, *Chap.* 24. How noble a character doth the *ſacred Hiſtorian* put upon his generous Loyalty? [*All theſe things did Araunah as a King, give unto the King,*] verſ. 23. and yet it is not ſaid, that what he gave was *half*, much leſſe *All* that he had. I will not taxe the *ſacred penman* with injury to *Mephiboſheth*, in that he ſlips over this Story ſo ſilently. I rather think the reaſon of the difference is, becauſe in this, *Araunah* was more notable, for being a *Jebuſite* (as the Scripture tels us) and therefore one of the race of the *old Canaanites*, who held out with moſt pertinacy againſt *Iſrael*, even till *Davids* time, who conquered the *Fort of Zion*, their laſt retreat: and it was out of love to God, as well as the King; ſeeing it was in order to his worſhip, being a gift of that very ground, on which (as it is thought) Gods *Temple* afterwards ſtood, and the *Arke* was at preſent to be ſetled. Now ſuch a gift from a *Jebuſite*, one (originally) of a Nation and Religion moſt adverſe to *David*, deſerved a *finger* to point it out in the *Hiſtory*.

Chap. 24.16.

2 Sam. 5.7.

But however, *Mephiboſheth* will not want that honour in *all noble and ingenuous hearts*, which *Araunah* (for what reaſon the Inditer knows beſt) hath in the *moſt noble of Hiſtories*. Let *Arannah* take the honour of being *as generous as a King*: and *Mephiboſheth* ſhall have the reputation of being *as free as an Emperour*; and ſhall, to the worlds end, upbraid the ſordidneſs of thoſe who in ſtead of parting with what *is their own* for their *Sovereign*, think much of reſtoring *him what is his*.

5. Laſtly,